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The Chaplain

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In this issue:

THE WAR THAT IS NOT OVER ..... *Peter Marshall*
PROTESTANTS FACE FORWARD ..... *Abdell Ross Wentz*
CAN HE PREACH? ..... *G. Bromley Oxnam*
PALESTINE AND THE CHRISTIAN WORLD ... *Alvah L. Miller*
GENERAL BRADLEY SPEAKS .....
STAND BEHIND THE CHAPLAINS! ... *Samuel McCrae Cavert and C. Oscar Johnson*
INTRODUCING THE NEW EDITOR ..... *Thomas A. Rymer*
RELIGIOUS LIBERTY IN ITALY ..... *Frank B. Gigliotti*
VALIANT IN PEACE ..... *Ch. Crawford W. Brown*

MEETING OF THE GENERAL COMMISSION
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...nuary, 1947

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VOL. 4

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NO. 1

Articles

PROTESTANTS FACE FORWARD ..... *Abdell Ross Wentz* 6

CAN HE PREACH? ..... *G. Bromley Oxnam* 13

PALESTINE AND THE CHRISTIAN WORLD ..... *Alvah L. Miller* 18

GENERAL BRADLEY SPEAKS 21

STAND BEHIND THE CHAPLAINS ..... *Samuel McCrae Cavert and C. Oscar Johnson* .. 26

INTRODUCING THE NEW EDITOR ..... *Thomas A. Rymer* 28

RELIGIOUS LIBERTY IN ITALY ..... *Frank B. Gigliotti* 31

VALIANT IN PEACE ..... *Ch. Crawford W. Brown* 38

Sermon

THE WAR THAT IS NOT OVER ..... *Peter Marshall* 2

Departments

THEY SAID IT! 12

HYMN STORY 30

CHAPLAINS' ADDRESSES 40

NEWS AND VIEWS 42

PERSONALS 47

AT YOUR SERVICE 48

Editor: DELMAR L. DYRESON

Managing Editor: R. M. ELMQUIST

48 17 V.4 1947

• TEXT: *"To whomsoever much was given, of him much will be required."*—Luke 12:48

The War That Is Not Over

By DR. PETER MARSHALL

(Minister, New York Avenue Presbyterian Church, Washington, D. C.)

THE outbreak of the second World War robbed Armistice Day of much of its meaning and significance. It was too ironical to remember the Day of Hope and Peace, while we were engaged in a war more terrible than that which ended on the eleventh of November, 1918. Even though the fighting of the second World War has ended, somehow Armistice Day is still an embarrassment. It was not so last year. Then we had the newly-born United Nations. We had a Charter. This time, we thought, we shall forge a peace that will endure. But that was a year ago.

Today we are not so sure. Our hope is dimmed. The day is damp with disillusionment, and dreary with a new-born despair that clutches at our hearts. The nations that fought together to achieve victory are finding it hard to work together to achieve peace. In the heat of the conflict, we were united in a common hate. Now, in the uneasy travail of the birth of a new day, we have no common love to unite us. . . .

If yesterday we shared a fear, today we cannot find a hope to share, not because we know too much about life, or about this torn and troubled world, but because we know too little about God. God is still The Forgotten Factor in human relations.

Dr. Adam Burnet tells o an experience of his in th first World War. One eve ning, he was standing amic the ruins of a village, no far from a church whos spire still stood like a ston finger pointing to God. Th sun had ignited the weste sky, and the sunset hou was strangely quiet. Desul tory gunfire had died away when suddenly a lone shell cam screaming over, and the top half o the church steeple took a direct hi Above the explosion, the dust, an the flying stone, a covey of bird which had been nesting in the towe slowly hovered in the air for a mo ment, and then settled quietly back Dr. Burnet said it seemed to him lik the spirit of God, lifting over the rui and the pain, only to brood dow after men had done their worst, an nest again silently close to the earth

I

Even if men leave God out of thei conferences, and ignore him alto gether in their planning, is not Go still brooding over the ruins, whisper ing to men who are afraid to acknowl edge the still small voice, and tuggin at the sleeves of world statesmen a they hurry by? We need a bigge faith to grasp a God bigger than w dreamed. We need to be reminde

God is not dead—no, nor sleep-
not senile, nor paralyzed. The
room of terrible smoke and heat
atom bomb shattered many
, but not God. He is alive. He
. He functions still!

ehow we are not quite satis-
ith the Nuremberg trials. True,
en hanged there were guilty.
the laws of God and man they
guilty. We shrank from impos-
stice. We felt uneasy in the role
ecutioner. But it was not only
se it is a fearful thing to im-
justice among men, but also
se we were uneasily aware that
we hung there were only smyp-
Ah! if only we could have been
hat when Goebbels died, all lies
alsehood died with him; if only
ght have been certain that when
her died, all race prejudice died

t not the bitter truth that the
s we hung at Nuremberg will
ay dead? We condemned race
lice in Germany, and tolerate
America. We hung a man in
nberg, and will not even con-
man in Georgia or in Missis-
We condemned to death the
Can we do less with the Colum-
We told the world what we
ht of Goering, and Goebbels,
treicher, and Frank. What shall
ll the world about Bilbo, and
dge, the Ku Klux Klan, the Co-
ans, Gerald L. K. Smith, and
followers.

not calculated to make us more
ul to realize that there is very
difference between the Naziism
efeated in war, or the Com-
m with which we are trying to
ish peaceful relations, and the
d spirit of intolerance that burns
s in our own country.

The tragedy of our victory is that we won it without having clearly in mind why we sought it. Most of our soldiers and perhaps great masses of our people never did have clearly in mind the issues that were involved.

II

We permitted political expediency to blind us to the principle that was involved in the Spanish Civil War. Unless I am totally mistaken, they were the very issues over which we fought five years later. Yet at the time, we considered them not worth the risk of incurring the displeasure of Hitler and Mussolini. Surely this nation, which was born of a struggle over principle, whose charter writes in unfading words the inalienable rights and the principles for which men were willing to pledge their lives, their fortunes, and their sacred honor, must again become concerned about principles.

A newspaper story in Wednesday's paper concluded its summary of the effects of the elections by stating that our President, no longer bound by political obligations, would simply have to do what he thought right. What an implication! I could hardly believe my eyes. I read it over again to make sure I had not mis-read the passage. Now, in the last desperation of a President facing a hostile Congress, he is reduced, in his extremity, to doing what he thinks is right!

Do you agree with me that the basic trouble with us, as a nation in dealing with other nations, as a people, in the problems of management-labor relations, in the race tensions that stir up the worst within us, and as individuals in the way we are living, is a moral trouble? I do be-

lieve with all my heart, that our troubles are not primarily economic, but ethical, not material, but moral.

We have here in America the means of communication, the natural resources, the mechanical skill, the political and industrial genius, the wealth and the know-how, the money and the men to solve all our difficulties—if our difficulties were only material. But they are not. They are moral, too.

We are not good enough to assume what the war has thrust upon us, namely, the moral leadership of the world. That is why you feel uneasy after Nuremberg. That is why we are having difficulties with Russia. Our own skirts are not clean. We are not good enough. We have the manpower. We have the financial power. We do not have the moral power.

III

At the risk of repeating some unpleasant facts, let me suggest that the reason is not far to seek for our lack of moral power. There are in America six million criminals, and children are committing 66% of all crime. This nation spends more for liquor than it does for groceries, and the spread of drunkenness among women and young people is giving every thoughtful citizen cause for alarm. We sang "Happy days are here again" when the New Deal, among its first accomplishments, repealed Prohibition and flooded the country with liquor. Now we are told that alcoholism is a disease, to treat which the doctors are suggesting various remedies, even surgery. But one sure way to avoid that disease, if it is a disease, is not to take that first cocktail.

There is hope in the fact that more and more Americans are comi realize that high ideals and low will not go together. One mus the other. The moral tone of ou tion is not going to be change electing other men to Congress the newcomers bring with th new spirit. New faces are not e —we need a new philosophy. not another party, but another ciple that will matter. And how to come about? Hermann Hag says in his poem "The Bomb Fell on America":

"I went to call on the Lord i House on the high hill,
My head full of one hundre thirty-five million, having to up overnight.
'If ever a people, Lord, nee miracle!'
The Lord He looked at me mountain might look at a cule.
'So you want a miracle,' sa Lord. 'My, my! You want a m
I suppose you mean that you me to come sliding down beam and make one hundr thirty-five million self-wille tists overnight into one h and thirty-five million coop angels.
Brother,' said the Lord, in a that shook the windows, 'th the sort of universe you're in.
And that isn't the sort of God I

One pity of our modern prog the fact that after all these tho of years, we still don't seem to that God made human life in h image. He made man a soul, in this world with all the glory shining in its life. He dared to

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om, to make the human soul
o choose. And it chose to spread
gs apart and defy God.
d still God did not crack the
He did not pull the puppet
s, but with infinite patience and
yearned after the rebellious soul
an. He wooed him back by
et and by priest, by the discipline
versity, the sorrows of war, and
lessings of peace. And still man
not turn toward his Maker.
en came the man of Galilee, the
magnificent thing even God
think of, clothed himself in
n flesh, and all the mystery of
Godhead lay in the crook of a
n's arm. This man of Galilee
ed how the human soul could
l the glory of God. He showed
God meant men to live. He
ed the very heart of God, its pity
ts love.
remove the barriers between us
God, this Jesus took upon him-
ne sin of all the world. It broke
eart and killed him on a cross.
ed so that we might be forgiven,
ne bequeathed to us the power
spirit of God so that we might
hanged. We have got to be
ed. We are headed to Hell as we
Ve all know it deep down in our
. How could anyone miss it?
v can we be changed? Mind you,
ot a matter of reducing taxes or killing OPA. It is not a matter of making labor unions live up to their contracts or forcing management to accept smaller profits. It is not a matter of building enough houses or finding the formula of agreement. It is not a matter of getting peace treaties signed and declaring the war at an end. It is not a matter of getting a new car, a washing machine, or soap flakes.

IV

In the name of God, it is a matter of changing men and women like us—changing our motives, changing our spirits, changing our attitudes, changing our conduct. That's our problem.

Well, there is no course in ten easy lessons for changing all of that. There is no multiple-vitamin capsule that can do the trick. It will never be done until you and I are willing to kneel at the foot of the cross and say, "Lord, I am unclean. I need to be changed. The trouble with America begins with me. And America can never be God's own country until I become God's own man or woman."

And that is the choice we have to make. Upon the way we choose depends the destiny of America. America needs to stop, and think, and pray, and remember, and resolve. There is very little time left. Soon it will be too late.

FOUR THINGS A MAN MUST LEARN TO DO,
If he would keep his record true:
To think without confusion clearly;
To act with honest motive purely;
To love his fellowmen sincerely;
To trust in God and Heaven securely.
(Van Dyke)

• *We contemplate our glorious heritage and plan a new strategy for advance*

Protestants Face Forward

By The Reverend Abdell Ross Wentz, Ph.D., D.D.

(*President of Gettysburgh Theological Seminary*)

(Editor's Note: The following is an address delivered by Dr. Wentz at the Washington Cathedral, Washington, D. C., on Sunday, October 27, 1946. Because of numerous requests and because of the basic Protestant tone, it is published here.)

WE celebrate today the anniversary of the Protestant Reformation. Four hundred and twenty-nine years have passed since the bold and dauntless professor at Wittenberg did the deed, fired the shot that was heard around the world, bade defiance to the forces of intolerance and struck from the souls of his fellow-believers the cruel shackles of spiritual dictatorship. And Martin Luther's declaration of independence in 1517 was soon followed by similar declarations on the part of other leaders, men like Ulrick Zwingli, and John Calvin, and Thomas Cranmer, and John Knox.

Now more than four centuries have tucked themselves away in the pages of history since those spiritual giants of the sixteenth century issued their emancipation proclamation and opened the way to the modern world. And today the heirs of those great Reformers, you and I and hundreds of millions of other devout Protestants all over the world, foregather to celebrate a festival of our faith. We thank God for our spiritual liberties, as we contemplate our glorious heritage in the Protestant Reformation. And we plan a new strategy for Protestant advance in the years that lie ahead. Protestants Face Forward!

Let us remind ourselves today Protestantism is essentially a *fo* movement. The word itself is negative term but a very positive Protestant does not come from test." That would be merely neg But it is infinitely more than tha word Protestant does not come "pro'test," to object, to deny from "protest'," to *testify for* thing, to bear witness, to affirm. very positive term, and so is the ment it designates. Protestantism not stand primarily for pro'tes for *affirmation* of faith. The Ref tion is not primarily criticism volt but primarily constructio progress. It roots in the past, looks to the future. The faith we proudly own and gratefully brate today did not enter histo the first time in the sixteenth ce and it did not become out of date that century had passed. The he it is always youthful and has application to each new day.

I

Look out over the world of Ponder the present condition of tendom. Isn't it a veritable bug to all Protestants to gird on armor—a commission from on calling us to march forth and di the forces of darkness, to lig torches of intelligence and to the spirit of high undertaking?

In the course of a short trip to Europe this past summer, I had two contrasting experiences. One was in Finland. It was the farthest north I have ever been. After spending several days at Turkee, our little party of four set out in an automobile for a point about 200 miles still farther north. We set out one bright afternoon at 10:15 o'clock in the general direction of the Arctic Circle, and traveled until two o'clock in the morning. It was early in July, shortly after the summer solstice, and darkness never reached us. We had no need for headlights on our car and we could have read a newspaper by natural light all night through. When we reached our destination at two o'clock, the sun was up in the heavens again. Finland in the summertime is not a pleasant place for the man who can't sleep in daylight. Such a super-abundance of light!

Well, several weeks later, coming back home across the Atlantic, we took off one evening from Shannon in Western Ireland at about nine o'clock, and it was just beginning to be dark. We leapt across the mighty deep and landed at Gander in Newfoundland at about six o'clock the next morning, and it was just beginning to be daylight. That is, it was six o'clock in Newfoundland, but in Shannon it was already eleven o'clock. By traveling in the same direction as the sun we had set our clocks back five hours and so had added five hours of darkness to the night. It was the longest span of darkness I have ever experienced.

Now those two contrasting experiences, both of them in the course of two weeks, are a parable, and the parable sets forth the world situation today when we view it from the Christian standpoint. It's a spotty picture, the world of our day: in some aspects of it there are lengthening shadows and deepening darkness; in other aspects, a magnificent brightening of the skies and a glorious lengthening of the sunshine!

I shall not take the time here and now to paint the darkness, the vast areas of darkness that lie so heavily upon the picture of the present-day world. Our measure of disappointment and disillusionment and cynicism is full to overflowing. The ocean of wretchedness and misery and uncertainty into which we have been plunged seems fathomless in its depth and immeasurable in its extent. But you've heard that a hundred times, and we need not labor the point now.

I prefer to emphasize instead the strong rays of healing light that by God's grace are beginning to shine upon this darkened world of today. Taken together those rays of light constitute marching orders for the Protestants of our day. Let me enumerate just four of these challenging signs.

II

For one thing, Protestants are closing their ranks today, consolidating their forces. And this is very significant. For centuries now it has been a taunt against Protestants that they are so divided, that they lack the imposing weight of numbers, the high prestige of a strongly centralized government. And it has been a charge against the Reformation of the sixteenth century that it shattered into fragments the lovely union of the medieval Church and shivered into sects the corporation of the saints. Today the Protestants of the world are rising together in their might to fling off that taunt and to repel that charge.

It was one of the fundamental prin-

ciples of the Reformation movement that in the sight of God every man is as good as every other man, that every soul has immediate access to God without a mediating priest or ceremony, that every Christian may have the Word of God in his own hand and in his own tongue and by his own private judgment may apply its truth to his own soul. Now this fundamental Protestant principle of the right of private judgment naturally led to variety of view in certain details and to variety of organization.

For a long time this variety of organization among Protestants prevented them from working together. Today that is no longer the case. Protestants still believe that uniformity of organization under a single head is undesirable; it would carry more dangers than virtues; it becomes dictatorial and would be oppressive and contrary to the spiritual liberty that is inherent in the Gospel of Jesus Christ. But at the same time Protestants are coming to see their fundamental unity under their external varieties. Differences of organization and denomination do not necessarily mean competition and rivalry and sectarian strife. Divisions need not separate. Every good army has divisions; they do not point their bayonets at one another but all face forward in a common task. Divisions among Protestants properly understood really strengthen cooperation and unity.

III

The consolidation of Protestant forces moves along three lines:

(1) *National or geographical lines.* Here we note the increasing strength of the Federal Council of the Churches of Christ in America, the British Council of Churches, the Evangelical Church in Germany, the National Reformed organizations in other European countries, and a whole row of National Christian Councils in countries where Christians are in a minority, the so-called mission lands. In each nation the Protestant forces are drawing together.

(2) *The denominational or confessional line.* The major denominations among Protestants have formed world-wide denominational organizations, and next year there will be an assembly of the Lutheran World Federation, a meeting of the Anglicans and Episcopalians of the world in the Lambeth Conference, a gathering of the Pan-Presbyterian Alliance, the Ecumenical Methodist Conference, and the World Baptist Congress. The strengthening of these confessional ties across international boundaries means additional strength to the total forces of Protestantism.

(3) There is the global strategy for all the Protestants of the world. This is now being carried forward by the World Council of Churches, which has already enlisted nearly 100 different Church bodies, including the Greek Orthodox, has unified the efforts of hundreds of millions of Protestants, and has already achieved a vast volume of work along every line of Christian interest, particularly along the lines of reconstruction and rehabilitation.

And this is one of the most pleasing signs of the times in our day, this growing solidarity among the Protestants of the world, this increasing fundamental unity among the heirs of the Reformation. Protestants Face Forward! "Like a mighty army moves the Church of God."

The second element of light and

ding as we look out upon the world our day is the increasing regard the Bible. Have you observed it? Protestants consolidate their ranks, y take their orders from on high. need not pause now to find the sons, but it is certainly a fact that wide circles of Protestantism there a new evaluation of the Bible. I it at Oxford and at Edinburgh in 7. I saw it still more clearly at dras, India, in 1938. It was even re manifest at the Youth Congress Amsterdam in 1939.

listened in on a conference of olars this summer at Cambridge, gland. There were twenty-five of e greatest theological scholars of ristendom. They were planning the r volumes which will come from the ss late next year and early in 1948. e one most distinct impression I ve from that conference is the new preciation by the scholars of the rld for the Bible as the Protestant nual of strategy. No longer is our ief reliance on ecclesiastical organiion or human leadership or authoriive pronouncements, but increasgly upon the revealed truth of God's rd.

IV

Here again we have one of the root nciples of the Reformers: that the al authority in matters of salvation not in the Church or its officers, not tradition or in reason, but in the ble of the prophets and the apostles the only perfect guide in believing d in living. We Protestants may be foundly grateful that our day is nessing such a clear recognition of at Reformation principle, such a ong return to the Bible, such a de-spread renewal of interest in the Word of God and its relation to the problems of our day. Protestants Face Forward!

Once more we lift our eyes to the horizon and what do we see? Another cloud of brightness. A vast host of Protestant young people marching to join the army of righteousness. A great multitude from the ranks of youth declaring their allegiance to Jesus Christ and their readiness to follow in his train and do his will. "Youth for Christ," that enthusiastic movement that has already enlisted hundreds of thousands across the length and breadth of our country, is only one aspect of a world-wide uprising of earnest Christian young people on behalf of the Kingdom of God. Already the statistics indicate that youth delinquency has begun to abate. We emphasize so much the immoral effects of war that we overlook the fact that war times and war experiences do put greater seriousness of purpose into many young lives. Do you know that thousands of young men have come back from the armed services resolved to become Christian ministers or missionaries, moved to that purpose by their experiences and observations in the armed service? All of the seminaries have felt it in their increased enrollment of men for the ministry, and in a few years we shall have more students for the ministry than we can take care of.

There is a moving of the Spirit among the students in our educational institutions. For next summer they have planned a great rally of student leaders from all over the world, a Christian Student Congress. It will meet in Oslo, Norway, next July and will bring together more than 1,300 of the finest young people from the Protestant educational institutions of the

whole world. They will plot their strategy to rally to the army of Christ the Protestant students of the entire globe. These are only a few of the hopeful signs of the times among the young people of our day.

Whenever I hear an oldster trying to spread that old gloom: "The young people aren't interested in the Church any more," I feel like saying: "My dear old friend, you have served long and well, and now if you will kindly move over, you will soon find your place filled by some younger person, and the chances are that he will do the job just as well and perhaps even a little better." Youth is youth. It is not dignified; it may not conform to tradition; it may be critical of the antique and quizzical of the time-worn. But youth is youthful and zealous and energetic, and Christian youth today is decidedly on the march facing the light. Yes, Protestants face forward! A vast army of young recruits is on the way to swell the ranks and lengthen the lines of your Protestant advance.

V

Once more we look at the spiritual map of the world today and we discern among Protestants a new dynamic. Never before in the history of the Church has there been such a deep spirit of earnestness and aggressiveness as there is today. As the forces of evil sharpen their weapons and extend their grasp, the forces of righteousness also reach out for new instruments and move into new channels of conquest. As the agents of intolerance plan to lay their heavy hand on the throat of our spiritual liberties, the heirs of the Reformation are becoming alert to their new responsibility and are meeting the challenge with an unprecedented spirit aggresiveness.

This new Protestant dynamic mov in two directions, horizontally acro the face of the earth, and perpendicu larly into the various aspects of given society. Was there ever mo interest in the cause of foreign mi sions than there is today? People general have a new knowledge geography as a result of following t campaigns of the war. Our soldie and sailors have come back and to in their own way what they saw wi their own eyes of the results of mi sionary work in the remote places the earth, and their testimony has h more weight than all the appeals professional missionaries and the el quence of official churchmen. The too, the Far East with its teeming m lions, hundreds of millions (China a India alone have half the populati of the whole earth)—the Far Ea with its seething restless multitud Africa just beginning to open its ey —these dark areas are dead ripe f Christian evangelization and the Pro estant forces are losing no time moving in. It is a new horizon dynamic.

At the same time we have come realize that the home base must made more thoroughly Christian, le we ourselves become pulverized atomic energy or paganized by secul culture and thus become a heath land subject to evangelization by t young Christian Churches of Afri and the Far East. But Protestants a moving forward now to meet th challenge, too—the challenge of t times to permeate our society wi Christian impulses, to make our n tion Christian in fact as well as name.

Let us give you just one example

at I mean. Last August in England attended a conference of about ty churchmen, ministers and lay-n, from about fifteen nations. The ject of the conference was "The urch and International Affairs." The irman was Mr. John Foster Dulles. n't something be done to make the urches vocal in the international itical scene? The Christians of the rld don't want war; they earnestly nt a just and permanent peace. d the Christians are the most in-ential people in all the great nations. y should not Christian sentiment be ought to bear in a concrete and ective way on the international oblems? We were assured that the litical statesmen will listen if Chris-ns speak with positive tone and th united voice. The result of that nference was the setting up of a rmanent commission on The Church d International Affairs. In this Com-ission nearly all the Protestant urches of the world and the East-n Orthodox Churches now have a outhpiece. Their offices are in Lon-n and in New York. Through this ency Christian people of the world ll be apprised of the issues com-g before the United Nations and eaty-making bodies, so far as those ues touch the question of world ace, and Christian sentiment on these issues will be transmitted before it is too late to those whose decisions make the difference between war and peace. It is the most concrete effort yet made to have Christ through his Church speak to the world political scene. And this is only one example of this new dynamic, the perpendicular dynamic, this new Protestant zeal to permeate every aspect of society with Christian impulse, to convert our entire culture to Christ.

VI

These are just a few of the signs indicating that Protestantism has come alive and that the heirs of the Reformation are facing a new day:

(1) The growing solidarity among Protestants, filling up the ranks.

(2) The increasing interest in the Bible and respect for its authority; Protestants taking orders only from on high.

(3) The rallying of youth to the banners of Christ.

(4) The new forward thrust among Protestants for expansion throughout the world and for the Christianizing of society.

Protestants Face Forward! Protest' your faith: *testify for* your Lord. Affirm your convictions every day and in every aspect of your life.

THE VICAR prided himself on his oratorical powers. He was describing the downward path of the sinner, and used the metaphor of a ship drifting and going to pieces on the rocks. A sailor in the audience was deeply interested. "The waves rush over!" cried the preacher. "Her sails are split, her yards are going! Her masts are shivered, her helm is useless. There seems no hope. Can nothing be done to save her?" The sailor rose in his seat, his eyes wide with excitement, "Let go the anchor!" he shouted.

THEY SAID IT!

• An apt quotation is oft as good as an original remark

Unless man has the wit and the grit to build his civilization on something better than material power, it is surely idle to talk of plans for a stable peace. —Francis B. Sayre

*

A good many of the young men of America are still away from home. Their job now is to keep the enemy away from our lands and shores. They are defenders of the Republic. We believe in the teachings of the Christian Faith and we should, therefore, remember these young Americans whose work is not yet over. With them we must finish the job."

—Kenneth C. Dale

Regional Supervisor of the Y.M.C.A.-U.S.O., Rich., Va.

Unless a man is ready to work f the salvation of others, it may questioned whether he himself saved. He who wants only enou religion to save himself is not like to have even that much.

—Henry Clay Trumbu

*

World-wide conscience is the ba achievement . . . which underlies other achievements—political, leg cultural, educational and religious which in their sum will constitute th moral unity of man's world for whi the unity of his dwelling place h paved the way. —Ralph Barton Pe

*

Does not war, after all, begin in t minds of men? —Clement Atti

*

Wise sayings often fall on barr ground; a kind word is never throv away. —A. He

*

The worship most acceptable to G comes from a thankful and cheerf heart. —Plutar

Greetings to Chaplains

I AM grateful for the opportunity of extending New Year's greetings to all t chaplains serving in our armed forces. As a result of my first-hand conta last summer with nearly all of the Protestant chaplains in the ETO I have greatly enhanced appreciation of their service under postwar conditions.

Since my return from the European Theatre of Operations I have been a pealing to our churches on every possible occasion to continue to stand behi their chaplains. I have been gratified to find that throughout our churches the is a warm recognition of the work of the chaplains even though the war is ov I am convinced that the chaplains are being upheld in prayer by the Chur at home in a far greater measure than they may realize.

Samuel McCrea Cavert

(General Secty., Federal Council of Church

Preaching must be intellectually honest, yes but it must also be passionate enough to reach men's hearts

Can He Preach?

By G. Bromley Oxnam

(Bishop of The Methodist Church, the New York Area)

A BISHOP charged with the appointment of ministers to churches confers with many church committees. The question foreeminent is "Can he preach?" Contrary to the opinion of so-called radicals who insist that committees demand "safe" preachers, or the opinion of so-called reactionaries that "red" preachers are given preference, these committees do not ask, "What does he preach?"

From one point of view, that of pulpit freedom, this is encouraging. From another, that of the importance and propagation of our faith, it may be regarded as alarming. Two preachers may speak precisely the same words. In one case, the congregation gets the impression of a performance; in another, it is a prophet proclaiming the moral law, an evangelist presenting the message of salvation, a pastor bringing the comfort of religion. The question "Can he preach?" I think is related to the question, "Does he believe what he preaches? Does he regard it as of such overwhelming importance that for him the message is indeed one of life or of death?"

That the pulpit must be free needs no emphasis. If the economic, political, or social views of congregations are to determine the message of the minister, he ceases to be God's man and becomes an employee speaking comfortably to his employers or a professionally qualified master of ceremonies. It is true that some preachers have abused the freedom of the pulpit. In the long run, it would appear wiser to tolerate the abuse than to become party to the dangerous practice of restriction.

For instance, I know a young minister whose pacificism was of such a nature that he insisted he could not pray for the young men who went out from his church in the uniform of their country. To me, it was an exhibition of loyalty to an absolute that blinded the preacher to the practice of his Master. Jesus himself could pray not alone for his own but likewise for his enemies.

It was not easy for parents, whose sons were far away, to worship and to realize that the minister would not so much as offer a prayer for the absent sons. An administrator, of course, faces a very difficult problem when the minister fails to examine his own views in the light of honest views held by his brethren, insists upon his individual interpretation of Christianity, and, through his insistence, empties the pews of the church. Nevertheless, in the light of the larger issue of freedom, a Bishop will be very cau-

tious before taking any action that would directly or indirectly jeopardize that fundamental value.

My own experience leads me to say that the question is not, "What does he preach?" but, "Can he preach?" What is meant? Laymen will refer to a preacher and say, "He is a great preacher." And, similarly, to another preacher. The men differ in personality, in homiletical style, in platform methods, in speaking ability.

I

"Can he preach?" is a question that does not look for an answer in terms of uniformity. I have listened to brilliant intellectual discourses in which an important idea has been presented clearly comprehensively, convincingly, to a congregation of fifty interested persons, proud of their minister's intellectual attainments and literary gifts. I have not sensed that the audience was moved. It listened. I have listened likewise to emotional rantings before large crowds whose critical faculty had been anaesthetized, if it ever existed, and the whole performance took on the character of debauch. It is not, apparently, a matter primarily of intellectual finesse or of emotional release. I have attended church, and have listened to well-read Scriptures and ritual, well-prepared prayers, and have observed the professional perfection of chancel conduct and heard the well-trained voice, but have left with little more than the satisfaction of the theatrical.

My dear friend Bishop Earl Ledden, addressing the ministers of two of our Methodist Conferences recently, referred to an embarrassing experience in a church he formerly served, Trinity Church in Albany. This is a Gothic structure of unusual beauty, a cathedral. One day when he entered the pulpit, ascending to that sacred place and duty, a little girl seated in the front pew called out in that moment of reverent silence, "Is that his play-pen?" And Bishop Ledden, a little later, referring to the title "Reverend," "the Reverend Mr. Ledden," wondered if it would be a bit more significant if the word "Relevant" rather than "Reverend" were used—"the Relevant Mr. Ledden." So much preaching is irrelevant, not irreverent. The play-pen with its performance! Playing and irrelevant, with the world in the throes of revolution!

I return, therefore, to the earlier statement, and reiterate it: Preaching must deal with life and death. The preaching of yesterday was often a life and death matter. "This do, and thou shalt live. . . . Whosoever believeth on him shall not perish, but have everlasting life." I am making no plea for the threat of eternal torment. I do not say our preaching must be grounded in fear, not at all. I am suggesting that the matter of relevancy, the question of life and death is involved. Does it make any difference whether we preach or not? Our ordination vows include the pledge "to seek and to save the lost." There were theological implications involved in some interpretations of that vow that are repugnant to thoughtful followers of our Lord, but its basic truth and compelling demand are a part of effective preaching.

II

Preaching must make it clear that man can and must be saved from his sins; and preaching must have that as its fundamental objective.

I do not now refer to the petty practices that bulk large in our fathers' category of sins. I refer rather to the significant sins—the selfishness that lies in the human heart, the lust not alone in the realm of the physical but in the realm of power—those attitudes that mean in institutional and social practice the exploitation of man by man, those flauntings of the moral law in the name of religion that destroy personality and set man against man.

We must come to see that man is indeed accountable to God. There must be the note of certainty in the repetition of the creed, "I believe in God, the Father Almighty."

Religion approaches the questions of international order, economic justice, and racial brotherhood in terms of a moral law that it holds has been written into the nature of things by the eternal Creator. It insists that justice and enduring peace, the harmonies for which we yearn, the enriched personality of our dreams, are dependent upon the discovery of and obedience to that law. To disobey it is to die, personally and nationally. To obey it is to live.

Preaching becomes relevant and the pulpit hour ceases to be a performance when a preacher, thoroughly convinced that the moral law has been revealed in the life and teaching of Jesus or in the moral insight of the prophet declares, "Thus saith the Lord." Such preaching has no part in the Pollyanna platitudes heard in some pulpits whose preachers possess a smattering of psychology and call upon men to lift themselves by their own bootstraps, while soothingly they repeat the song of Coue. Men do not become "better every day in every way" by the mere repetition of the statement. There is the fundamental necessity of repentance, a cleansing of the human heart, the redemptive work of a love at once amazing and divine.

Preaching the certainties is, of course, essential, and it is the note of certainty that is sought by those who ask, "Can he preach?" They desire preaching that is related to experience. It is not a description of the changed heart, but the laying hold upon the power that changes the heart. Such preaching must be intellectually honest, if it is to reach the mind of modern man; but it must be preaching passionate enough to reach the heart of modern man, if the will is to be brought into harmony with the will of God. It is preaching of this type that men demand in an hour when mankind seems to many to be marching toward the desert.

III

The maddening march of men is like the awful beating of "Boots, Boots, Boots" moving up and down again—there is, indeed, no discharge in this war. We march to our doom, unless we hear and obey the clear command of the moral law and move in battle array against its violations. Discharge from bondage, the release of the captive, the acceptable year of the Lord, all await such a message, a message that answers once and for all the question, "Can he preach?"

I do not mean that each preaching hour must be a summons to battle—there are the teaching hours in which the faithful are trained, there are the hours of refreshment in which the warrior is recreated. But the sense of *march* must come back—it can be lost in the withdrawal from battle

sought by too many as they seek to separate themselves from the world, and to find spiritual satisfaction in the soft light of the sanctuary.

If the sanctuary is for preparation, not separation, its silence contributes to strength. But if the sanctuary is a place of refuge where selfish men, weary of the struggle, seek protection, there is no strength in it. If kneeling at an altar does not raise the query, "Has my brother aught against me?" then its very silence contributes to the selfishness that is the basic violation of the law of love.

Preaching faces danger. There is the danger that those of the left will insist upon preaching becoming but a cooperating convenience as they seek to propagate their philosophy, win acceptance of their methods, and establish their program. Similarly, there are those of the right who would make the voice of the preacher the voice as well as the road to reaction.

IV

Soon after World War I, I chanced to look through a volume of essays written by Robert Nichols, entitled *Fantastica*. The title of one essay, "Golgotha and Company," attracted my attention immediately. It appears that the "brains of power" (to use Mr. Nichol's designation) were much troubled by the restlessness of the masses. The people had done more than fight for democratic slogans. They had studied democracy, and now were demanding that democracy be enthroned in the economic sphere just as it had been established in the political domain. How to counteract this demand for democracy constituted the problem confronting the "brains of power." Certain social psychologists were called in, and finally made recommendations. They insisted that religion must be used to buttress the status quo. Religion must be so associated in the minds of the people with things as they are that to criticize the existing order is to attack religion. It was argued that with proper education the people could be made to believe just this and therefore things as they are would be regarded as sacrosanct, and criticism, in turn, would become blasphemy.

The plan appealed to the "brains of power," but there was the very difficult question of financing such an extensive undertaking. Men accustomed to imperialist enterprise soon found a way to raise funds for the endeavor. They organized a company to be called "Golgotha and Company." Its stock was to be sold to the very people who were to be misinformed. Thus the people would pay for the delusion that would enslave them.

Preaching must teach the principles of conduct. It must be a voice of judgment. It must herald a new day. But the preacher must not become the voice of reaction or the voice of revolution. In preaching, the people must hear the Voice of Christ. It is regeneration, not reaction or revolution, that is needed. The voice of Christ may call upon us to preserve all things and hold fast to that which is good. It may call upon us to create a new heaven and a new earth, but it does not summon us blindly to attack an economic order as a whole without a full and fair evaluation of the order.

But we must not allow religion to be used by clever beneficiaries of inequality who seek to label sound reforms by terms calculated to discredi

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eforms and thereby retain the in-ustices of the status quo. These in-ustices are in fact the special privi-ges of the beneficiaries of things as hey are. At the moment, the word otalitarian" is being bandied about y individuals who have purchased tock in "Golgotha and Company" nd would have the Church become a eavy stockholder in the corporation.

V

It was but yesterday that the privi-ged of feudalism used the term "re-ublican" to discredit the march to-ard democracy. The king who could ay, "I am the state" saw in the re-ublican (who believed that govern-ents derive their just powers from he consent of the governed) a man ho was not a reformer, but a revolu-onist. The term "bolshevik" was used ot alone to describe the revolution-ry movement in Russia, but to dis-redit the right of labor to organize, he duty of the people to provide for d age or to abolish child labor. At e present moment, the term "totali-rian" is being used in similar shion.

Totalitarianism properly understood es constitute a fundamental threat democracy, and contemplates the struction of Christianity. It should understood, resisted, and defeated. ut we must beware lest in our oper interest in removing the totali-rian threat to freedom we do not low others to use the term "totali-rian" to describe those measures sential to the extension of freedom, d thereby discredit them.

Take the term "social planning." It has been called a totalitarian procedure. We therefore read a book entitled *The Road to Serfdom* wherein it is assumed that to plan is to enslave.

That some forms of social planning do enslave cannot be denied. That all social planning imprisons is false. Men who scoff at the possibility of full employment and cry for the return of the conditions that led to the unemployment and panic of 1929 unwittingly perhaps become the creators of revolution. Equality of consideration does not imply identity of treatment. It does insist upon equal opportunity for all. We can plan for such equal opportunity expressed in such equal rights as the right to be well born, the right to a home, the right to an education, the right to work. There is, of course, a universal obligation to work which must be accompanied by the opportunity for full employment. The sorry spectacle of idle machines, unemployed men and unused material present in one place at the same time does not make sense. There is intelligence enough in the United States to bring man, material and machine together. It is thus that the necessary, the useful and the beautiful are produced.

The question, "Can he preach?" is related to the question of power. Is there power available to those who would create a just and brotherly world composed of honest men and women whose personal lives reveal the ideals they enunciate? There is. Preaching is not a matter of reading pretty little essays; it is a matter of life and death, of sins forgiven, of life abundant.

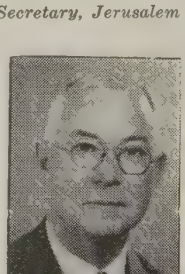
FOR A HUNDRED that can bear adversity, there is hardly one that can bear prosperity. —CARLYLE

• *Every Christian should take an intelligent interest in the problems of present-day Palestine*

Palestine and the Christian World

By Alvah L. Miller

(*General Secretary, Jerusalem Y.M.C.A.*)



HAVING lived in Palestine for ten years and having had the privilege of meeting many visitors, ministers, missionaries, tourists, and—during the later years of the war—hundreds of our American soldiers, I am convinced that Palestine has a unique contribution to make to the Christian world and particularly to its Christian leaders. My experience convinces me that here one gets a deeper impression and better understanding of the matchless Personality who made forever sacred the hills, valleys and lakesides of this small but lovely land.

I have had the deepening conviction that we in America have not appreciated this fact as we should, nor as do those who come to us from some other countries. I have often been impressed by the way in which visitors from India and China react to their visits to sites of peculiar interest. They are so anxious to understand, and so appreciative of the significance of the issues involved. Then, too, I feel the Christian world should take a more intelligent interest in the problems of present-day Palestine.

One of our American consular officials came to my office one day and asked, "What is the matter with the Christian world; does it not realize that Palestine is *its* Holy Land? Why do we sit back and appea content to let the Moslem and the Jews quarrel as t its future?" There is muc to be said for his point view.

During the war we had large number of chaplain visiting Palestine. My in pression as I talked wi them was that, to most them at least, it was an ex perience for which they would ev be most grateful. Many said that wh they returned to their regular mini tries they would be in a much bett position to interpret the backgrou of our faith.

I recall one morning taking a gro of GIs to Bethlehem. As we left t Church of the Nativity, one sa "My, I am anxious to get back those kids in Sunday school and t them of this experience!"

It is quite true that unless c goes a bit beneath the surface, c tain aspects are disquieting. T many fantastic tales are waiting to told—the tawdriness and lack cleanliness of some of the shrines, ever-present solicitations for "ba shish," the not infrequent quarrel between different sects—all tend put a damper on one's enthusia But as one visits, for instance, Church of the Nativity in Bethleh or the Church of the Holy Sepulc in Jerusalem (remembering t

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through the centuries pilgrims have come from across the world to worship at these and other shrines) one is far more than compensated for any annoying experiences.

Then, too, one is often conscious of the fact that a particular site may not be historically correct. However, one can be certain that the event unquestionably took place in the immediate vicinity. It is the historical fact, and not the exact spot, that commands our interest and loyalty.

To sit in the early morning, or the evening, on the Mount of Olives, or under the olive trees—some of them very likely two thousand years ago—in the Garden of Gethsemane, with a New Testament open on one's knee, may be one of the highlights of life's experiences.

Gethsemane is at the base of the western slope of the Mount of Olives, facing the old city of Jerusalem, with the Kidron Valley in between. While we cannot be too sure of the "enclosed piece of ground" to which Jesus and his disciples came (Mark 14:32), the lovely garden now belongs to the Franciscans. Here a magnificent church has been built. It corresponds well to the descriptions as given in the New Testament, as well as in Josephus. In any case, we can be assured that it was on the western slope of this hill that Jesus prayed.

Bethany, where Jesus' friends Mary, Martha, and Lazarus lived, and which he left the morning we commemorate as Palm Sunday, is on the opposite slope of the mountain, facing the Jordan Valley and the Dead Sea. Thus Jesus left Bethany, crossed the Mount of Olives, passed through the garden, and entered the city and the Temple area.

Perhaps space will permit a brief glance at the ancient city from our vantage point under the olive trees. Across the valley, at a distance of approximately a quarter of a mile, is the wall—not the same one Jesus saw, because Titus completely razed that when he captured the city in 70

One of the finest Y.M.C.A.'s in all the world is that pictured above and located in Jerusalem. A hearty welcome awaits all chaplains who may visit here.

A.D. Other walls were built later and again destroyed, the present one having been built by Suleiman the Magnificent, a Moslem ruler, in the 16th Century.

The Golden Gate opposite us, corresponding to the one through which Jesus would have entered, has been closed by the Moslems for centuries. Within the walls, the most striking feature we see is the Haram-al-Sharif, "the Noble Sanctuary," commonly known today as the "Mosque of Omar." This is the third most sacred shrine of the Moslem world and is truly a magnificent edifice. Much of the history of Jerusalem centers about this site. The large rock over which the "Dome of the Rock" is built was used as an altar in ancient times. Authorities are agreed that this is Mount Moriah. Here Ornan the Jebusite had a threshing floor (II Chron. 3:1). David purchased the threshing floor for the erection of an altar at the time of pestilence (II Samuel 24:15-25). Some claim that this is the place where Abraham was prepared to offer Isaac as a sacrifice (Gen. 22:2). We are certain that this is where Solomon built his temple. Here, too, stood the later temple which Jesus entered after his triumphal entry.

Farther to the West we see the dome of the Church of the Holy Sepulchre. We read that for 150 years a pagan shrine stood over the sepulchre of Christ. When Constantine accepted Christianity, he ordered this shrine and its idols destroyed. Finegan in his excellent new book *Light from the Ancient Past* says that, as the workers were carting away the soil polluted by the presence of the shrine, the tomb of Christ was discovered. Macarius, the Bishop of Jerusalem, was then ordered to build, at imperial expense, a basilica that would surpass all others in beauty. The church was dedicated in 335 A.D. The Bordeaux Pilgrim, who visited Jerusalem in 333, gives an excellent description of this "Church of wondrous beauty," which was destroyed by the Persians in 614. Later it was rebuilt by Modestus, the Patriarch of Jerusalem. Earthquake, fire and neglect, as well as invaders, caused the church to disintegrate until in the 11th Century it was again rebuilt by the Byzantine emperor Constantine IX. This was the church which the Crusaders found when they captured Jerusalem from the Moslems in 1099. The original crypt built by Constantine the Great still existed. The church which the Crusaders designed and built still stands, although fire and neglect and considerable alterations through the centuries have caused its general features to be greatly changed. The last general rebuilding took place in 1865. The British Government recently effected some most essential repairs.

Even though, as I say elsewhere, some of these sacred sites seem to us Westerners out of keeping with what we would expect, to recall history and traditions such as I have too briefly sketched makes us feel that where the feet of Jesus trod, and also those who for centuries have been coming to do him homage, is indeed the Holy Land.

To me, the center of greatest inspiration in Palestine is the lovely Lake of Galilee. Sitting on the terrace at the water's edge of our small Y.M.C.A. camp, one can see the entire area where Jesus' active ministry took place about the lake region. How the record of his good works performed there causes one's heart to glow with thankfulness!

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At the fall luncheon of the General Commission on Army and Navy Chaplains . . .

General Bradley Speaks

ITOR'S NOTE: Address delivered to members of the Commission, Delegates to Chap- Convention and distinguished guests at el 2400, Washington, D. C. 23 October .

ISHOP SHERRILL, Members of the General Commission on Army l Navy Chaplains, and friends: It ndeed a pleasure to be able to be h you here today. It is such senti- nts as those expressed by Bishop errill which partly compensate for many headaches I have on this .

irst, I would like to thank you for assistance you are giving the Vet- ns Administration in the selection ur chaplains. I would also like to nk you as an Army man—even ugh I do not have much to do with Army right now—for the fine help gave us in the war and for the ndid chaplains you sent to serve men during the fighting. It is y with the help of a group such as rs that we could have recruited very fine chaplains we are now ing in the Veterans Administra- .

s you know, before the war the plaincy Service in VA hospitals often left to the discretion of the ital manager. It was his individual onsibility to provide the Chap- cy Service in his hospital. I be- e at that time we had 11 full- e chaplains and approximately 174 -time chaplains. Partly as the re- of the fine work of the chaplains he Services, people began to real- ize the necessity for comparable service for our veterans. Veterans expected to find a chaplaincy service in VA hospitals as good as the one they knew in service.

I wasn't on this job at that time, but I believe a committee was appointed to study the matter. As a result of that committee's recommendations, Chaplain Crawford W. Brown was appointed Chief Chaplain of the Veterans Administration on June 15, 1945. Since then we have been expanding our Chaplaincy Service until now we have seven chaplains in Central Office heading the Chaplaincy Service, a Chief of the Chaplaincy Division and an Assistant in each of our 13 Branch Offices, and in our 115 hospitals scattered over the United States we have on duty 237 full-time chaplains.

I believe that among those 237 there are 162 Protestant, 71 Catholic and 4 Jewish Chaplains. These figures will show you how we have expanded the Service. How much more we shall have to expand it, we do not know. Our reports show that chaplains in the hospitals are being welcomed by managers of the hospitals, doctors, and all our other personnel.

We operate hospitals for the purpose of healing sick veterans. We try always to keep in the minds of everyone working in our hospitals the fact that they are there for this one purpose. I believe that all of them—I know the doctors do—appreciate the contribution of a good Chaplaincy

Service in the healing of our patients.

Medicine and surgery are not the only skills required to help a man get well. We have tried to emphasize in our hospital treatment the need for proper attitude of the whole staff toward the patient. Sometimes the careless handling of a neuropsychiatric patient for only five minutes can undo months of work on the part of a psychiatrist. Everyone in our hospitals must understand the purpose of those institutions and they must work for that purpose together. To that extent the work in our hospitals is different from the duties of chaplains most everywhere else—whether in a congregation or in an Army post. Most of the people with whom they are working are sick. Almost half of them in our mental hospitals—sick mentally. Chaplains there have an entirely different situation from what you might expect somewhere else.

We hope that our chaplains will keep in close touch with their church and with the thinking of their church. We shall see they get that opportunity. In the Veterans Administration chaplains are placed under the supervision of Special Services. That has sometimes provided an issue of discussion. Special Services has under it not only the Chaplaincy Service, but Recreation, Athletics, Canteen Service, Patient Welfare, and the coordination of all welfare activity. As I told some of you before, we want to see if this organization will work. We believe it will. At the present time, I have sixteen separate people reporting to me directly on their work—more than I should have—and I hesitate to add additional ones. Therefore, our tendency is to group them rather than scatter them out more. If this does not work, we will consider a change. As far as I know, it has been worki very satisfactorily.

At the present time there are m than 17,000,000 veterans out of se ice—about 13,500,000 of them fr this war. Most men of this war h been away from home a long ti It is sometimes difficult for them get back into their communities a take their old places among th friends. I do not know how many them are going back to church. I we hope that a large percentage— all of them—are doing so. I beli many of us realize that this ques of returning to the church and joining the congregation is an portant one for any veteran. Man us believe that religion is the m basis of democratic government. I less we secure a solid foundation u which to build our postwar gen tion, we can go astray as a natio hope that something can be don help veterans back to the churc help them take an active part church affairs. I know that suc movement has been started in sev communities. It is a voluntary m ment on the part of veterans th selves. I hope it can be made in national one and enable our relig beliefs to exert their proper influ on our future. Most veterans re the importance of any activity will tend to increase or emph their continuing responsibility t nation.

Unfortunately, a few have forg that responsibility. Everyone in country—I say everyone—and t might be a few exceptions to too—worked to help win this w do not believe that any individu any group should do anything to cause us to lose the victor won. I shall not say "peace" be

e have not yet actually won the peace. I do not know of any sounder oundation for good citizenship than eligion. We want to make this Chap- incy Service in our hospitals a part f any such movement.

Again I would like to thank you r this opportunity to come here and to express our appreciation for what you have done for the chaplains in Service and for what you are now doing to help us in our Chaplaincy Service in the Veterans Administration. Thank you very much.

(*See photo of General Commission Luncheon on pages 23 and 24.*)

Sixteenth Annual Convention held in Washington, D. C.

The Chaplains Association

THE Sixteenth Annual Convention and Training Conference of the haplains Association of the Army nd Navy of the United States was eld at the Pentagon Building, Wash- gton, D. C., on October 23-25, 1946. ighlights of the three-day program ere addresses by the Right Rev- rend Henry Knox Sherrill, Presid- g Bishop of the Episcopal Church; is Emminence Francis Cardinal pellman, Archbishop of New York; abbi David de Sola Pool, National ewish Welfare Board; the Reverend r. Daniel A. Poling, President of the orld Christian Endeavor Union; haplain (Major General) Luther D. iller, Chief of Chaplains, United tates Army; Chaplain (Rear Ad- iral) William N. Thomas, Chief of haplains, United States Navy; and haplain Crawford W. Brown, Chief Chaplains, Veterans Administra- on.

Official messages were brought to he Convention by General of the rmy, Dwight D. Eisenhower, Chief of Staff; Fleet Admiral Chester W. Nimitz, Chief of Naval Operations; General Omar N. Bradley, the Veterans Administrator.

The prevailing spirit of the convention was summed up in the closing address by Rabbi Morris S. Lazaron, Rabbi Emeritus, Baltimore Hebrew Congregation, who said, "We are not going to save the soul of America by preaching hatred of any group, whether Catholic, Jewish, Protestant, Facist or Communist; but rather in the spirit of St. Paul 'take unto you the whole armor of God, that ye may be able to withstand in the evil day . . . taking the shield of faith . . . the helmet of salvation, and the sword of the spirit, which is the word of God.'" (Eph. 6:13-17)

The newly elected president, Chaplain R. J. White, Dean of Law School, Catholic University, Washington, D. C., assumed the chair upon the retirement of Chaplain N. M. Ylvisaker, Minneapolis, Minnesota, who had completed 8½ years in office.

THE GENERAL COMMISSION FALL LUNCHEON was held in the Hotel 2400, Washington, D. C. At th
Crawford W. Brown, Bishop A. R. Clippinger, Chaplain Wm. N. Thomas, General Omar N. B
F. R. Kerr, Dr. Samuel McCrea Cavert, Dr. Joseph C. Hazen, Dr. Reuben H. Mueller. Th

Left to Right) Dr. Andrew R. Bird, Chaplain Robert D. Workman, Mr. T. A. Rymer, Chaplain
. Sherrill, Chaplain Luther D. Miller, Dr. Frederick L. Fagley, Admiral Telfair Knight, Brig. Gen.
ed by denominational leaders, chaplains, staff members, and the press.

Stand Behind the Chaplains!

Reports of SAMUEL MCCRAE CAVERT and C. OSCAR JOHNSON

INCREASED difficulties facing the chaplains with the occupying forces in the European Theatre of Operations and in the Pacific were described in reports presented at the sessions of the General Commission on Army and Navy Chaplains held on October 23d at St. John's Episcopal Church and the Hotel 2400, Washington, D. C. Two church leaders who had just returned from visits to these areas were heard.

The reporting churchmen were Dr. Samuel McCrea Cavert, General Secretary of the Federal Council of the Churches of Christ in America, who recently returned from two months in Germany, Austria and France where he visited 150 chaplains; and The Reverend C. Oscar Johnson, Pastor of the Third Baptist Church, St. Louis, Missouri, who talked with 250 chaplains in Japan, the Philippines, Hawaii, Guam, Korea and China. They went under appointment by the Chiefs of Chaplains of the Army and Navy and with the approval of the Secretary of War.

Morale Low: The difficulties under which the chaplains now work are primarily caused by the lowered morale of the occupying troops and the extreme youth and immaturity of the replacement forces, both men pointed out.

"The present fact of plenty of leisure in a place where the steadying influences of the home community are far away has terribly accentuated the problems of drunkenness and sexua immorality," declared Dr. Cavert "The venereal disease rate is shockin having reached the highest point i the Army's history. The fact that thi happens at a time when the Army has been giving increasing attentio to medical prophylaxis is a strikin indication of the inadequacy of medi cal measures in dealing with a mora issue. The chaplain represents, mos clearly and positively, the forces tha stand for moral character. If it wa important for the churches to stan behind him during the war it is eve more essential now."

Church attendance good, but mor chaplains needed: However, h pointed out that in spite of all th demoralizing influences, the attend ance at the Sunday services conducte by the chaplains compares favorabl with church attendance at home.

Commenting on the cooperatio given by General MacArthur to th work of the chaplains, Mr. Johnso said that the General had stressed th need for more chaplains to be se over, and had urged those alread there to remain during this critic time.

Importance of occupation n fully understood: Dr. Johnson al emphasized the disintegrating mora of the replacement troops of young men who "do not understand what really being attempted in the occup tional program in these areas."

Declaring that the supplying

liquor to the officers and now to the enlisted men has created a very serious situation, Dr. Johnson pointed out that many officers give "only token recognition to the chaplain but no personal allegiance to honor what he stands for." Very few ever attend chapel services, he said, and "seem to have little time to strengthen or assist personally in the chaplains' work."

Both churchmen stressed the urgent need for increased religious supplies and educational materials now that Sunday schools are being organized and operated for the families of the members of the Army of Occupation and of the Military Government. They also reported an increased desire on the part of Protestant young people to learn more about the significance of Protestantism and said that many chaplains have asked for pamphlets designed for this purpose.

Religious outlook widened: Dr. Cavert also found an increased interest on the part of the chaplains in the development of the ecumenical spirit in the Church. "Their experience in ministering to men of diverse religious backgrounds has given them an outlook that is more than denominational. . . . More than most of us, they are thinking of the Church not as a denominational or a national entity but as a Christian world community. We may expect the men who have served as chaplains to be an important influence in behalf of ecumenical unity."

One of the deep concerns of the chaplains, Dr. Cavert reported, is that the home churches should keep more closely in touch with their young people overseas. "Many of the chaplains report that local churches which during the war regularly sent letters and other evidences of remembrance to the members in the armed forces have now ceased to do so."

The chaplains are also concerned with their return to civilian life. They want to know if there will be pulpits for them and if their years in the chaplaincy will be regarded as valuable experience for work in the ministry in America.

"Anything which the leaders of our churches can do to reassure the chaplains on these points will be a great encouragement to them," declared Dr. Cavert.

Other ways in which the General Commission and the cooperating churches in this country can be of practical help to the chaplains with the occupying forces in the ETO, Dr. Cavert said, are in the provision of religious films, phonograph records of religious music, and selected books in the religious field. He suggested the establishment of a circulating library in three or four different centers in the European Theater—each to consist of about fifty of the best religious books of recent years, selected to provide a well-balanced spiritual diet, and supplemented each year by eight or ten new titles.

A SELF-IMPORTANT INDIVIDUAL introduced himself one day to Charles Haddon Spurgeon, and declared that the Lord had told him that he was to preach in the great Metropolitan Tabernacle. "That is singular," said Spurgeon, "for I am in daily communication with the Lord, and he has said nothing to me about it." There was nothing more to be said.
—*The Life of Spurgeon* by W. Y. FULLERTON (London, Williams and Norgate)

• *"The Chaplain" takes pleasure in . . .*

Introducing the New Editor

By THOMAS A. RYMER

(Director, General Commission on Army and Navy Chaplains)

AT the last meeting of the General Commission on Army and Navy Chaplains, which represents thirty Protestant denominations, Chaplain (Major) Delmar L. Dyreson was named our new Associate Director. This position carries with it responsibility for editorship of THE CHAPLAIN and *The Link*, official publications of the General Commission.

I am delighted to announce the selection of Mr. Dyreson for this position. From religious leaders in many denominations, from men and women in other organizations, and from writers and publishers, we have received the highest commendation of Mr. Dyreson and his fitness for the position for which he has been chosen. Frequently he has been described as friendly, approachable, and cooperative.

The Army Ground Forces, the Air Forces, and the Navy are all familiar to the new editor. From 1942 to 1944 he participated in various air, sea and ground operations including those against Fedela, Casablanca, French Morocco; Licata and Porto Empedocle, Sicily; Paestum and Anzio, Italy.

Completing four beachheads and five campaigns with the Third Division in Africa and Europe, the chaplain has received numerous awards and decorations. War Department records credit him with directing and participating in activities on the original North African Invasion of November 8, 1942, which resulted in bringing safely ashore 37 men seriously menaced in a sinking landing craft under hostile enemy fire.

For the past year Mr. Dyreson has been Program Director and Counselor at the Army Y.M.C.A., Presidio of San Francisco, Calif. A member of Marina Post No. 348 American Legion, he has served as their chaplain during the past year.

Previous to entering the Army in 1940, Dyreson held civilian pastorates in Chicago, Ill., and San Diego, Calif. Graduating from the Chicago Lutheran Theological Seminary in 1931, he became upon ordination Assistant Pastor at the North Austin Lutheran Church, Mason Avenue and Lemoyne Street, Chicago, where he served until 1934 when he left to become Pastor of the First Lutheran Church, San Diego, Calif.

In San Diego, in addition to his regular parish duties, he served in 1938 and 1939 as President of the San Diego Ministerial Association, an organization comprising 140 Protestant churches. Here the pastor took an active interest in numerous social and civic affairs including The San Diego Coordinating Council, The Family Relations Conference, The Roundtable, Community Chest, Red Cross, and the Y.M.C.A.

In August, 1940, the chaplain was called to active duty with the Regular Army and was assigned by the War Department to duty with the 30th Infantry Regiment, "San Francisco's

n," a component of the renowned ird Infantry Division, then sta- ed at The Presidio. He remained h the Division for four years, two which were in the African and opean Theatres, while this unit ered the highest casualty rate in entire Army.

my Posts in the United States at ch the chaplain has served include following: Presidio of San Fran- o, Calif.; Fort Lewis, Wash.; Rock- l Field, San Diego; Fort Ord, Calif.; np Pickett, Va.; Chaplain School, vard University, Cambridge, Mass.; t Sam Houston, Texas.

ollowing rotation from overseas in summer of 1944 the chaplain was gned to Headquarters, Fourth ny, Fort Sam Houston, Texas. With service and battle points, the plain left the military service in e, 1945.

ie is an alumnus of St. Olaf Col- e, Northfield, Minn., San Diego te, the Chicago Lutheran Theo- cal Seminary, the University of ifornia, and the University of thern California.

ie is a member of The Chaplains ociation of the Army and Navy of United States, the Association of retaries of the Young Men's Chris- Association of North America, California Synod of the United heran Church, and a charter mem- of Muir Woods Post Veterans of ign Wars, Mill Valley, Calif.

rs. Dyreson, formerly Miss Oslane sen of Elgin, Ill., and their two dren, Delmar A. and Constance, le in San Francisco.

r. Dyreson was born at Dodgeville, , the son of Mrs. Albert Dyreson, Wisconsin Avenue, Mineral Point,

Delmar Leslie Dyreson

The New Editor Speaks

BECAUSE we confidently believe that America should never allow herself to become spiritually, morally or physically weak, it is particularly pleasing to accept the assignment as editor of THE CHAPLAIN. Whether you are in the European or the Pacific Theatre of Occupation, at an outpost on the great expanse lying in between, or in one of the posts, camps or stations at or near home, we feel that we shall again be among you—one of you. Nor will it be of consequence whether you are a veteran in the chaplaincy or a new recruit, we want to assist you in the important task you are doing.

Our work is directed toward three main objectives, namely: (a) to undergird and assist the chaplains in the field; (b) to unite the forces of

Protestants at the home base so that they will regard as a first priority personnel of the Armed Forces; (c) to serve as an effective link between Christians at home and military and naval personnel.

Each chaplain should feel free to correspond with us relative to helpful and inspiring experiences. Problems? Yes, bring us your difficult also. We'll help in every possible v to solve them, or *resolve* them.

We are particularly interested sermons, ideas and techniques wh you feel should be shared with y fellow chaplains.

Joyfully we look forward to a fru ful period of service.

• *Stories behind famous hymns*

O Love That Wilt Not Let Me Go

(Dr. George Matheson)

ONE of the swiftest pieces of hymn writing on record is the beautiful "O Love That Wilt Not Let Me Go." The author, Dr. George Matheson, one of the leading preachers of the Church of Scotland, wrote it one evening in five minutes. He told the story of it later in a letter:

"I was alone that evening in my parsonage. Something had happened to me, which was known only to myself, but which had caused me the most severe mental suffering. The hymn was the fruit of that suffering. It came to me all of a sudden, and I went over and wrote down the words. It was the quickest bit of work I ever did in my life. I had the impression rather of having it dictated to me by some inward voice than of working it out myself. The whole job was completed in five minutes, and it never received or needed any retouching or correction."

Long after Matheson's death, a friend disclosed that his "severe mental suffering" was due to the fact that a lady to whom he had been gaged had broken off the engagen because of his blindness.

He had been blind from boyh Son of a wealthy merchant, he v to the University of Glasgow in s of his handicap, achieved high s lastic honors and then contir through theological school.

He proved himself a bril preacher and scholar. Queen toria once listed him as one of five favorite preachers, and whe preached for her, she always ins that his great hymn should als part of the service.

The music to which it is sung written for it by a Scottish com named A. L. Peace. He also ma record for speed in this compos

Going to St. Bernard's Ch Edinburgh, in 1886, he served a n bership of nearly two thousand the last few years of his life, v were spent in literary labors. He at North Berwick, on the Firt Forth, August 28, 1906.

A report to Italy's Ambassador on the Pentecostal movement in the U. S.

Religious Liberty in Italy

By Frank B. Gigliotti, D.D.

(*Minister, Presbyterian Church, La Mesa, Calif.*)

The Pentecostal Movement in the United States and Italy

N the matter of the statement of the Pentecostal faith in Italy, there may ist the impression that this group an importation from the United ates and that someone is advancing oney and material resources for its ropagation. Let me state frankly om the beginning that this is not cording to fact, as I have gone into is matter from the roots up.

From the information that I am ble to gather, the movement seems have started spontaneously in Italy nd the United States at approximate- the same time which came about as llows:

Many of the Italian Evangelicals oth in the United States and in Italy, eling very zealous towards God and ith the thought that men and women ould dedicate and consecrate them- lves more fully to lives of service to eir fellow men in the spirit of hristian piety and charity, began have a deep conviction within the tablished Evangelical churches emselves that there was something a "do-nothing" attitude on the part many of the local congregations nd they were not receiving the bless- g which was due and available to em.

For this reason it seems that in arious regions of Italy including iedmont, Abruzzi, Rome, Genoa, aples, Calabria, Sicily and others, there began to rise up leaders, each without knowledge of the others, preaching and teaching a more fully consecrated and victorious life in Christ. People in small congregations in the mountains of the Abruzzi's were having the same experience as people in small congregations in Sicily. They did not know of each other's existence. They had no correspondence or physical contact. Coincidentally, the same thing was taking place in the United States among the hundreds of Italian Evangelical congregations of the various denominations such as the Presbyterians, Baptists, Methodists, Lutherans, etc., into which thousands of Italians had gone because on the one hand they had been terribly neglected by the Roman Catholic Church, and on the other hand the Evangelical churches were the only ones that had shown any interest in their behalf by establishing classes for the teaching of reading and writing and for their social and material betterment. Consequently, when many of these people returned to Italy, they told of the phenomenal manifestation and the spiritual blessings they had received and found that in Italy there had been a similar spiritual regeneration among many of their friends and relatives.

In deliberating on these facts, many Italian Protestant leaders, including myself and Dr. Fama, have come to the conclusion that this is a true and

definite manifestation of God, just as he manifested himself in Italy through Peter Waldo in 1170, St. Francis of Assisi in 1227, Savonarola and Giacomo Da Fiore (il profeta Calabrese) and many others down through the centuries.

Now, naturally, as these people came in contact with each other, they shared their religious experiences and found that they had had an overwhelming outpouring of the Holy Spirit which caused a deep, religious emotional manifestation which some of us believed for a long time to be an uncontrolled religious fanaticism, but we have now come to realize and to know and to respect as a definite manifestation of God in and through our people. I have seen people from all social stratas here in the Unit States, both Italians and American who used to lie and cheat and ste and some who were the most despe ate characters turn to the most bea tiful, consecrated, serviceable Chri tian life through their contact a sharing of this experience with t people of the Pentecostal faith.

My dear Ambassador Tarchiani, you know, I am pretty much of hardheaded analyst and because my training and education and yea of experience in dealing with re gious and world problems, I ha studied this whole picture quite tho oughly before accepting it as a man festation of God, and now I have cor to the very definite conclusion that t people of the Pentecostal groups a

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EDITOR'S NOTE: The following is a copy of a personal letter the author of "Religious Liberty in Italy" wrote to the Honorable Alberto Tarchiani, Italian Ambassador to the United States:

My dear Ambassador Tarchiani:

Having taken the appropriate time to gather the information which you requested of in connection with the Pentecostal movement and its workings in the United States and h it functions, I now have sufficient material to hand over to you for transmittal to the Ital government.

You will remember that I called your attention at the very beginning of our discuss on this matter of religious liberty for Italy that I am not a Pentecostal, but that I have b for more than twenty-five years a Minister of the Presbyterian Church. My interest in t matter is based purely upon the consideration that, I feel, it will be to the greatest inter of the Italian nation to have absolute freedom of religion and conscience, *without any int ference whatsoever* with the individual's right to worship God according to the dictates his own conscience.

I have been asked by the American Committee for Religious Freedom in Italy of wh Dr. Charles W. Fama is National President, by the National Committee of Americans Religious Emancipation of which United States Senator Olin D. Johnston is President, a by the Pentecostal Group headed by the Reverend Dominick Lisciandrello, (this latter gr being known as the Evangelical Christian Pentecostal Churches of the United States Foreign Lands) to take the responsibility for preparing this brief and making pro petitions to the Italian government and to the government of the United States on t matter.

I am giving you this preparatory statement so that you may not be under the n apprehension that I represent one group or another—in reality I am only working with three above mentioned Committees, receiving no compensation or remuneration for labors.

Respectfully submitted,

FRANK B. GIGLIOTTI, D.I

ting as a torch, making light for
en some of the larger denomina-
ns. To quote Bishop Paul Barber
the European Area of the Meth-
ist Episcopal Church and former
esident of Duke University, "If the
ge, established Evangelical denomi-
ions do not catch the fire of our
ntecostal brethren, it will not be
g before they are history and the
ntecostal will be the living church."
would also like to quote the state-
nt made to me by the Honorable
nathan Daniels, former secretary
President Roosevelt, last November
his home in Raleigh, North Caro-
a. We had spent a whole evening
cussing the Pentecostal movement
it has now grown through the South
l Southwest and also throughout
United States which he concluded
h these words, "Frank, in my judg-
nt, the Pentecostals are becoming
foremost Evangelicals in the
ited States in carrying the torch
freedom and courageously taking
where the old established churches
e been prone to let down because
their formality and their great
alth."

he Pentecostal Churches in the United States

1) As far as I have been able to
ertain, the Pentecostal churches
e grown throughout the United
es to where they have more than
0 churches mostly united under
name of "Assembly of God" and
part of the National Association
Evangelicals. Amongst these are
e than 300 churches and 200 mis-
s where the services are con-
ted mostly in the Italian language
bi-lingual services for the young
ble. Some of these Italian churches have as many as 1,000 to 1,500 members.

(2) The United States Government, in recognizing their importance throughout the war, gave them an assignment of 35 chaplains.

(3) There are over 5,106 ordained ministers, 3,406 licentiates and exhorters.

(4) This movement has been growing and spreading rapidly and at this time it is impossible to ascertain the actual membership. The only thing we can say on this matter is that they have thousands of growing and progressing churches and missions. I have attended services in large, prosperous churches where there were more than from 1,000 to 2,000 members present.

At the Italian Pentecostal Church in Camden, New Jersey where a rally was held for Italian relief and which was attended by Baron Quinto Quintieri while in this country and where a large sum of money was raised for relief and tons of clothing promised, Baron Quintieri told me that he estimated over a thousand people being present. All of these were Italians of the Camden, New Jersey, area.

(5) As to their social classification, the movement originally started with the more humble folk, but today I know a number of former government officials and ministers of the established denominations who have gone into the ministry of the Pentecostal Church. For instance, the Pastor of the Assembly of God Pentecostal Church of Dallas, Texas (i.e., the largest one there) has a tabernacle that holds more than 3,000 people and it is usually filled. This man is a former secret service executive of the United States Government of the higher echelon and he is one of the

most able and consecrated ministers that I know.

I could go on and enumerate such instances, but I feel that their almost phenomenal growth is more indicative of their importance and again quote Jonathan Daniels in this statement to me by saying he believed that "within the next ten years they (the Pentecostals) would possibly lead in number of the Evangelical churches in the United States." After visiting many of their churches—and they are American, Hungarian, Polish, Swedish, Italian and every nationality—one is impressed by the fact that their meetings are filled with men and women and young people in all walks of life. In these groups there actually is no social caste or line of demarkation. They actually practice Christianity very much on the same basis as the early Apostolic church and in my judgment they do it simply, honestly and industriously.

(6) There was a time when they were not given much importance amongst the Evangelical denominations, but today they are considered one of the most fervent and active of the Evangelical churches of the United States and they are highly respected for their zeal and consecration and their piety by other Evangelicals.

(7) Regarding selection and nomination of pastors, this is done on the same basis upon which it is done in the larger Evangelical denominations in the United States—the Baptists, the Congregationalists and other denominations. The pastors are selected first as deacons, and after serving as deacons, they serve as elders and then, as elders, they may be ordained by the local congregation exactly in the same form as it is done in the Baptist Church. This ordination then recognized by the Presbyt that form the various Presbyter and Regional Jurisdictions in ab the same way the Presbyterians the United States, of Great Brit and Scotland function.

(8) The services are conducted about the same way in which early Christian church conduc theirs. They begin with the sing of hymns and then have prayer. T then have testimonies of their r gious experiences and this is c ducted in the simplest and most s cere of Christian manner. At this t various individuals request pra for their problems both spiritual material. This is followed by prea ing of the Gospel and the sermo brought by the ordained Minister in his absence, one of the elders the church. After the sermon th is a time of prayer, the singing another hymn and the service is c cluded with the benediction.

The prayers are pretty much sp taneous on the part of individ who feel they want to pray aud and it is to be noted here that du the prayer services many of t people show a religious ardor fervor which to the person wh not antagonistic will exemplify Psalmist's exhortation to "mak joyful noise unto the Lord" and soon make itself manifest that truly of God. They are very fer and ardorous and do cry out to but not nearly in the way th have seen the people of Southern cry out at religious manifestatior the Roman Catholic Church. I never seen them abuse their bo or lick floors with their tongue beat their backs with pieces of wo staves as I have seen the ex

ple at Roman Catholic services in y and in Mexico and in other in American countries. They do times speak in tongues that to the rage person who is unwilling to en, seems rather strange, but as ifested in the early Church, it is fulfillment of the manifestation mised in the Bible, Book of Acts of Apostles. In Acts 2:1-4:

nd when the day of Pentecost was now e, they were all in one place. And sud- y there came from heaven a sound as he rushing of a mighty wind, and it all the house where they were sitting. there appeared unto them tongues ing asunder, like as of fire, and it sat n each of them. And they were all filled the Holy Spirit, and began to speak other tongues, as the Spirit gave them rance."

While Peter yet spake these words, the Spirit fell on all them that heard the l. And they of the circumcision that be- d were amazed, as many as came with r, because that on the Gentiles also was ed out the gift of the Holy Spirit. For heard them speak with tongues, and mag- God. Then answered Peter, Can any forbid the water, that these should not baptized, who have received the Holy it as well as we? And he commanded to be baptized in the name of Jesus st. Then prayed they him to tarry cer- days."

And when Paul had laid his hands upon n, the Holy Spirit came on them; and spake with tongues, and prophesied." *ts 19:6*)

ou undoubtedly remember that father-in-law, Dr. Agide Piraz- , was possibly one of the greatest ologists in America having taught rew, Greek and the Oriental lan- ges at the Biblical Seminary in v York for thirty years. He told on more than one occasion he heard these people actually king Aramaic, the language which us spoke, and I, personally, be- e this to be so after having heard n myself and seen them with my own eyes. I am giving you this lengthy explanation on this subject because as far as I am personally concerned, this was my great stumbling block in understanding the Pentecostal people. I did not believe or could not intellectually conceive how this phenomena was possible; I now believe it with all my heart.

ALTAR CALL: At certain times there is a call to dedication and consecration to a fuller Christian life which is called an "altar call." The members of the congregation, as well as new converts, kneel in prayer at their seats or gather at the altar and pray for individual problems, or problems of the congregation or the church as a whole.

WATER BAPTISM: Water baptism is administered to those who have confessed and accepted Christ as their Lord and Saviour and as their leader. The water baptism is held to be a seal of external consecration to those who have believed that the Lord Jesus Christ is the Saviour of the world and their personal Redeemer. This baptism is performed by immersion.

BAPTISM OF THE HOLY SPIRIT: The Pentecostal people, as well as all Evangelical churches, believe that the Baptism of the Holy Spirit is sent of God as a gift upon those who have fully consecrated their lives to Christ. It is a heavenly manifestation showing Divine approval and a gift that proceeds from God to those who are true believers in the full teaching of the complete Gospel. The Pentecostal Church teaches that the Baptism of the Holy Spirit is not poured out on every one unless specifically sought for or that God, for some particular reason of his own, desires to baptize with this special sign which is used

by the recipients as a testimony and as a guide in their walk after Christ. This special benediction is poured out by God, in his wisdom, upon those who are worthy to receive this gift. This is substantiated by the teachings of the Holy Scriptures:

"And I knew him not: but he that sent me to baptize in water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding on him, the same is he that baptizeth in the Holy Spirit." (*John 1:33*)

"If ye love me, ye will keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever; *Even* the Spirit of truth; whom the world cannot receive, for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you. I will not leave you desolate: I come to you." (*John 14:15-18*)

"These things have I spoken unto you, while yet abiding with you. But the Comforter, the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you." (*John 14:25, 26*)

(9) The Italian Pentecostal Church of the United States known as the Evangelical Christian Pentecostal Churches of the United States and Foreign Lands is under the leadership of the Reverend Quirino Grilli, President, Reverend Dominick Lisciandrello, Secretary and Reverend Joseph Beretta, Treasurer. These brethren, together with Reverend Mario DiBello and others, conduct radio programs both on the East and West Coasts over a number of radio stations, every Sunday, out of Albany, N. Y., Syracuse, N. Y., New York City, and on the West Coast from San Diego, California, which reaches the Pacific West on a 50,000 watt station. The comments that I have heard from the American and the Italian listeners to these programs has been very, very, favorable. They are doing excellent work with song and w ship and education. This has a t mendous cultural value beca there are thousands of our people v have no other means of listening the Italian language than on radio program and use this mean furthering their religious, primar and also their cultural and social vancement.

(10) You will also find that Italian Pentecostal Church publis two Periodicals—*Il Faro*, published the East Coast and *La Voce Deserto* published on the West Co

Let me go back just one mon and say that I believe very defini that their physical or psycholog manifestations are not the most portant points to be considered this case. Now, as to the objec that the Pentecostals praise God pray with a loud voice, this wa common practice among early Ch tians and the disciples themselve exemplified in the Gospel accor to St. Luke, chapter 19, verses through 40:

"And as he was now drawing nigh, at the descent of the mount of Olives *whole multitude of the disciples bega rejoice and praise God with a loud voic all the mighty works which they had* saying, Blessed be the King that come the name of the Lord: peace in heaven glory in the highest. And some of Pharisees from the multitude said unto *Teacher, rebuke thy disciples.* And he swered and said, *I tell you that, if shall hold their peace, the stones wil out.*"

The important thing is that people who have become associ with the Pentecostal church of own people, i.e., the Italo-Ameri have become better citizens. have become more industrious

many of them ceased to be drunkards and thieves and liars—they have become good fathers and good husbands and good neighbors. They have adopted a personal cleanliness which was not commonly practiced amongst the people of the humbler groups and they have given of themselves to helping others with a piety and a charity that would make many a person humbly proud to be able to follow their example.

Declaration of Principles

I would like to call to your attention the clause of the United Nations Charter which guarantees religious liberty to all members of the United Nations. The Charter states, in part, that no country shall be admitted to membership in the United Nations unless it guarantees the freedom of religious worship to its nationals and to minority groups living within its borders. (This was written into the United Nations' Charter at the instigation of the American Committee for Religious Liberty in Italy.)

You will further note that Part II—Political Clauses, Section I—General Clauses, Article XIV of the Peace Treaty with Italy states very definitely: "Italy shall take all measures necessary to secure to all persons under Italian jurisdiction without distinction as to race, sex, language or religion, the enjoyment of human rights and of the fundamental freedoms, including the freedom of expression, of the press and publication, of religious worship, of political opinion and of public meeting."

This definitely was written to include the Pentecostals and all other religious groups attempting to exercise freedom of conscience, worship and religion in Italy.

I would like to assert here that toleration is not acceptable to us. We do not want the word toleration to appear in the Italian Constitution as it refers to those of the Protestant faith, for toleration signifies that a superior force is condescending to those of minority groups or to others in allowing them certain privileges. It is not privilege or license that we are requesting, but co-equality. Amongst free men there is co-equality and not mere toleration!

The Protestant forces of the United States want to do everything possible to cooperate with the people of Italy, but we shall insist upon the fulfillment on the part of the Italian government of these sections of both the United Nations Charter and the Peace Treaty. If it becomes necessary, we are ready to use every means at our disposal for its enforcement.

We consider absolute religious freedom definitely one of the cardinal principles for which the second World War was fought as stated specifically in the Atlantic Charter, and both its subsequent declarations of Yalta and Potsdam. These guaranteed to the people of Italy, and of the world, the freedom of religious exercise, the principle which we hold to be the sacred and inalienable right of every human being, i.e., to worship God according to the dictates of his conscience without any interference or coercion on the part of any organized group, be it ecclesiastical or lay.

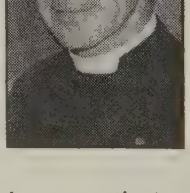
© THE DISTRESSES of a Christian always lift him nearer to the throne of Grace.

• *Chaplains "will strive on to finish the work they are in"*

Valiant in Peace

By Chaplain Crawford W. Brown

(Director, Chaplaincy Service Veterans Administration)



WHEN history records the brave deeds of World War II it will not fail to extol the heroic achievements of Army and Navy chaplains. Free to remain within the security and comfort of their parishes, they chose the nobler task and rallied to their country's call. Serving with immeasurable selflessness and sacrifice, they became valiant in war and truly earned the worthy praise, "Well done good and faithful servants" so frequently uttered within family circles today.

Yet this is not the end of a gallant service. For many chaplains who have laid away their uniforms it is only the beginning of a greater ministry without the wartime stimulation of parades, battle cries and tensions. Just when they hoped to return to civilian pastorates they responded to another urgent call of their country to go to the sick and wounded in the Veterans Administration hospitals across the land and become their constant spiritual guides and companions.

Inspired by the sacred need, they now serve as full-time chaplains and have consecrated their special talents to the moral and religious rehabilitation and stability of those young men and women who gave so much of themselves for us. Prayerfully they have chosen to be as valiant in peace as they were in wa

When emotions are n stirred by din of battle requires supreme courag to stick to the line of dut For the Veterans Admin istration chaplain the lin of duty is the oft-forgotte hospital on the hillside midst the crowded ci streets, it is long hours b the bedsides of lonely p tients, daily marches down long co ridors in hospital wards, ever-reac words of cheer, faith and good cou age and often weary midnight vig lances.

However, in the isolated world hospital life the chaplain can nev be found wanting. He must do h duty well for there always stands t soul of the sick veteran to be mold into a thing of strength and beau by the godly fingers of patience, kin liness and toil. So long as the cha lain's vision of that soul remains u dimmed, God, through him, will p form his wondrous miracles in hospitals.

Today every full-time chaplain become a dynamic, activating fo in the tremendous spiritual good t is resulting from being harnessed the Chaplaincy Service and then ing released through its organi effort. Each chaplain drives home t truth as he centers every God-gi faculty and power upon the sac

esponsibilities at hand. He succeeds s his own soul burns most ardently ithin him.

His is a supreme summons to ac- on. When there are lonely hours, he pens doors to warm companionship nd joy. Where there are marches wn long corridors, he follows them new performances of spiritual essings. Where there are bedside nsultations, he elevates them to the nnipotent Presence of God. When ere are midnight vigils, he changes em into quiet hours of consolation nd perfect assurance of eternal life ter death. When there are interims worship he fills them with vital ving waters of the spirit.

There will be times when the bur- ens of hospital exactions will rest eavy upon the shoulders of the aplain, but he will not tire. Always e will be surcharged with the knowl- ge that what the world spiritually ves the veteran in recompense for e veteran's sacrifice will depend lely on him to make certain that e sacred debt is paid. He realizes at for our nation to have good reli- ous health, it is important for every teran to remain religiously healthy d the place to begin spiritual re- very is at the hospitals.

It is a great step forward in the story of our nation for the govern- ent to broaden its scope to include, t only the Army and Navy Chap- ncies, but also that of the Veterans dministration which will bring spir- itual direction and guidance to vet- erans who are sick and physically and mentally impaired.

There are well supported beliefs that earlier releases from hospitals and a more rapid adaptation to civilian life are noted when the chaplain works in close collaboration with all other therapeutic services. Toward that end the chaplains' labors are inspired by the firm beliefs of Vet- erans Administrator, General Omar N. Bradley, that for the future wel- fare of America and the world, American war veterans must get back to the sound foundations of religion.

As the world moves again across the threshold of peace, chaplains take renewed strength and courage from the wisdom of General Bradley and the concerted effort of the Veterans Administration to lift the sick veteran into the realm of the spiritual. Never will they relax at any time in the course that is set to win souls for the Kingdom of God in VA hospitals. To reach their goal their hearts and their minds will rise to super-human heights.

In the immortal words of Abraham Lincoln, chaplains will "strive on to finish the work they are in . . . to care for him who shall have borne the battle . . . and to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations."

Chaplains of the Veterans Admin- istration will be valiant in peace.

"If we had a responsibility during the war, it is an even greater responsibility during the peace; if we had a duty to end a wrong that was, we have a duty now to start a right that ought to be. Your reli- gious and military mission is to strive to inspire men to live at their best. The thrill of being a chaplain is not gone with the silencing of guns. —Luther D. Miller, *Chief of Chaplains, U.S.A.*

Former Chaplains . .

ALLEN, CHARLES R. ..... *Cathedral of our Merciful Saviour*, Fairbault, Min
ALTY, GLENN V. ..... *First Methodist Church*, Springville, N.
ANDERSON, LYLE A., JR. ..... *Warrenville Baptist Church*, Chicago, I
ANDERSON, HENRY W. ..... *Veterans Administration*, Seattle, Was
ARNOLD, FRANK M., JR. ..... *Montrose Baptist Church*, Chicago, I
ARNOLD, WILLIAM ELLERY ..... *St. Martin's Episcopal Church*, Pittsfield, Ma
BAGLEY, JAMES HENRY ..... *Carmon Methodist Church*, Schenectady, N.
BARR, W. S. ..... *West Side Presbyterian Church*, Ridgewood, N.
BASKERVILL, LEWIS A. ..... *St. Cyprian's Episcopal Church*, San Francisco, Cal
BEAN, GEORGE MARTIN ..... *Lehigh University*, Bethlehem, Pen
BENNETT, JOHN STUART ..... *Little Brick Presbyterian Church*, Knoxville, Ten
BENNETT, WALTER M. ..... *St. Andrew's Episcopal Church*, Houston, Tex
BOBB, PAUL F. ..... *Associate Secty., Central American Mission*, Dallas, Tex
BOLLINGER, EDWARD E. ..... *Harvard Park Baptist Church*, Springfield,
BOOM, ELMER ..... *Merrill-Stanton Evangelical Churches*, Io
BRADFORD, GLEN H. ..... *Denver Bible College*, Denver, Co
BROWN, CHARLES LYNNWOOD ..... *White Presbyterian Memorial Church*, Raleigh, N.
BROWN, LYNN H. ..... *First Methodist Church*, Schenevus, N.
CALDWELL, CHARLES W. ..... *The Methodist Church*, Winston, N
CAMPBELL, J. CAREY ..... *Nazarene Theological Seminary*, Kansas City, M
CARTER, LUTHER C., JR. ..... *Student, Yale Divinity School*, New Haven, Co
CHESTER, MORTIMER ..... *St. Paul's Episcopal Church*, Salt Lake City, Ut
CHRISTIE, WILLIAM S. ..... *Detroit Missionary Society*, Detroit, Mi
CLAYPOOL, JAMES V. *Secty., Promotion of Bible Use, Amer. Bible Society*, New York, N.
CROUCH, CHARLES M. ..... *Nazarene Theological Seminary*, Kansas City, M
DAYTON, CHARLES S. ..... *World Mission Crusade*, Boston, Ma
DUBOIS, ALBERT J. ..... *St. Agnes Episcopal Church*, Washington, D.
DUVALL, ROY ..... *Student, Westminster Theological Seminary*, Maryl
DUN, ANGUS, JR. ..... *Christ Episcopal Church*, Hamilton, Ma
DUNBAR, DANIEL J. ..... *Christian Endeavor Hqtrs.*, Boston, Ma
DUTTON, CHARLES OWEN ..... *Instructor, Nat'l Training School for Boys*, Washington, D.
EDEL, WILLIAM W. ..... *Prcs., Dickinson College*, Carlisle, Pe
ELLIOTT, PAUL R. ..... *Veterans Administration*, Washington, D.
ELLIOTT, SAMUEL H. N. ..... *St. Andrew's Episcopal Church*, Valparaiso, I
FAHRINGER, FREDERICK H. ..... *Veterans Administration Hospital*, Hines,
FELTY, BEVERLY ..... *Director, Wesley Foundation V.P.I.*, Blacksburg,
FISCHER, ESTIL H. ..... *Dir. of Church Work, Bible Institute*, Long Beach, Ca
FLOGE, WM. C., JR. ..... *Gilbert I.F.C.A. Memorial Church*, Georgetown, Co
FOSTER, WM. H., JR. ..... *Student, Westminster Choir School*, Princeton, N.
FRYER, J. ALFRED ..... *Evangelical & Reformed Memorial Church*, York, Pe
GALATY, GORDON B. ..... *St. James Episcopal Church*, Dundee,
GEARY, DEAN W. ..... *Free Baptist Church*, Springvale,
GLAIZE, CHARLES H. ..... *Teacher, Ferrum Junior College*, Ferrum,
GRAY, EVERETT D. ..... *Asst. Pastor, First Presbyterian Church*, Germantown, Pe
GREEN, WM. MERCER, JR. ..... *St. Peter's Episcopal Church*, Oxford, M
HAILEY, VIRGIL M. ..... *Asst. Pastor, Harlan Baptist Church*, Harlan,
HAYWARD, HAROLD ..... *Veterans Administration Hospital*, San Fernando, C
HENDRICKS, R. STANLEY *Veterans Administration Hospital*, Fort Benjamin Harrison,

WHERE THEY MAY BE FOUND

S, ELDER B. ..... *Corres. Secty., Miss. Bapt. State Conv.*, Topeka, Kans.
ERMAN, ELVIN L. ..... *Veterans Administration*, Atlanta, Ga.
DTKE, CARL W. ..... *Evangelical Church*, Albany, N. Y.
HINSON, JOHN G. ..... *Baptist Parsonage*, Hamburg, Iowa
PATRICK, DOW ..... *Mansfield College*, Oxford, England
CHMAR, MARTIN H. ..... *Valparaiso University*, Valparaiso, Ind.
, HAROLD C. ..... *Council of Churches*, Toledo, Ohio
RIDES, JOHN G. ..... *First Baptist Church*, Comanche, Texas
NZ, ORVILLE A. ..... *The First Brethren Church*, Dayton, Ohio
Y, ROBERT A. ..... *World Mission Crusade*, New York City
LISTER, JAMES R. ..... *Calvary Episcopal Church*, Dinwiddie, Va.
RIDE, JAMES W. ..... *Weirton Church Center*, Weirton, W. Va.
AY, SKELTON M. ..... *No. California Baptist Convention*, Boise, Idaho
WELL, HAROLD H. ..... *Evangelical Church of Our Lord*, Cleveland, Ohio
ER, HUGH F. ..... *Judson Memorial Church*, Minneapolis, Minn.
ER, RICHARD W. ..... *Faculty, Garrett Biblical Institute*, Evanston, Ill.
LON, ODUS C. ..... *Veterans Administration*, Bath, N. Y.
CK, HOWARD H. ..... *The Methodist Church*, Creston, Ohio
MAN, ROSCOE E. ..... *Evangelical Italian Mission*, Kenosha, Wis.
T, JULIUS AUGUSTUS ..... *Trinity Episcopal Church*, Crowley, La.
S, OTTO T. ..... *Pilgrim Congregational Church*, Granby, Conn.
E, ROY E. ..... *Oakdale Baptist Church*, Peru, Ind.
. LEE D. ..... *Evangelical Church*, Newark, N. J.
AU, J. GLORE ..... *First Methodist Church*, Walters, Okla.
, NOBEL V. ..... *Instructor, Western Union College*, Le Mars, Iowa
ELSON, SAMUEL W. ..... *Bridgeport Baptist Temple*, Bridgeport, Conn.
V, ROBERT M. ..... *All Saints Episcopal Church*, Pittsburgh, Penn.
HERD, DAVID M. ..... *Methodist Church*, Manilla, Ind.
IAKER, EDWIN F. ..... *Emmanuel Episcopal Church*, Pittsburgh, Penn.
H, ROBERT O. ..... *Student, University of Michigan*, Ann Arbor, Mich.
NSON, JOHN E. ..... *Episcopal Church*, Salt Lake City, Utah
NSON, ROBERT M. ..... *Faculty, Westminster Choir College*, Princeton, N. J.
ART, JAMES E. *Robt. E. Lee, Virginia Council, Boy Scouts of America*, Richmond, Va.
VAN, C. H. ..... *Concord Methodist Church*, Greer, S. C.
, ROY MORTON ..... *Headmaster, Jesse Lee Academy for Boys*, West Redding, Conn.
RGER, G. JAY ..... *United Brethren Memorial Church*, Lebanon, Penn.
ERPOOL, WILFORD N. ..... *Asst. Pastor, First Church of the Nazarene*, Los Angeles, Calif.
HT, MARK ..... *Methodist Church*, Mena, Ark.
ILLION, DEAN L. ..... *Ladd Evangelical Church*, Portland, Ore.
, JACK W. ..... *Biblical Seminary*, New York, N. Y.
ON, I. B., JR. ..... *Berkeley Springs Presbyterian Church*, Berkeley Spring, W. Va.
CLYDE E. ..... *Associate Pastor, Grace Methodist Church*, Harrisburg, Penn.
INSON, D. E. ..... *Presbyterian College*, Clinton, S. C.
AMS, BENJAMIN T. ..... *Veterans Administration Hospital*, Albuquerque, N. M.
AMS, R. MURPHY, JR. ..... *Student Pastor, Davidson College*, Davidson, N. C.
S, JOHN H. *Syracuse Area Dir. of Young Adults and Vet. Affairs*, Syracuse, N. Y.
TEAD, WM. G. ..... *Baptist Church*, Pella, Iowa
. GEORGE B. ..... *St. John's Episcopal Church*, Milwaukee, Wis.

NEWS AND VIEWS

VA Chaplains: Authority for all 150-bed Veterans Hospitals to have one full-time chaplain is contained in an order recently issued by General Bradley. Previously only hospitals of five hundred beds or more had full-time chaplains appointed to them.

Bishop G. Bromley Oxnam, President of the Federal Council of Churches, has accepted the invitation of the American Broadcasting Company to become the weekly broadcaster in "National Vespers." Bishop Oxnam succeeds Dr. Harry Emerson Fosdick, long associated with the program, who retired from active service at the end of last May.

The North Country Garden Club of Long Island, N. Y., is an excellent example of the participation of community groups in Christian giving through church channels. The club, which had refrained from holding expensive flower shows during the war, gave the entire amount of its treasury, $2,500, for relief work through Church World Service.

Henry R. Luce, the son of Presbyterian missionaries to China, and now owner of *Time, Life* and *Fortune* magazines, in an address to 400 missionaries ready to sail to the Orient from San Francisco said: "China stands on the threshold of a new era. The missionary goes there today with a new reason for hope."

Interdenominational: It has l proposed to form a National Cou of the Church of Christ in Ame The proposed council would u eight major interdenominati agencies: the Federal Council Churches, the International Cou of Religious Education, the Home M sions Council, the Foreign Miss Conference, the United Council Church Women, the Missionary I cation Movement, the United S ardship Council, and the Counc Church Boards of Education. proposal has already been appr by six denominations and five o interdenominational agencies.

In Germany: "Rubble churc are being built in Germany ou material reclaimed from ruined b ings. The suggestions were mad Prof. Otto Bartning, the fore church architect in Germany, and proved by the World Council Churches which has been supp temporary wooden barracks. T rubble churches will require less from foreign church organiza than the barracks and will accor date three times as many worsh

Friends Service: The Bronze M of the French Government has presented to the American Fr Service Committee in token of preciation for relief service d the war and in the present r struction period.

The African Methodist Episcopal Zion Church, which is celebrating 150 years of organization this year, is the oldest incorporated Negro religious organization in the U.S.A.

Monument to F. D. R.: One of the first actions taken by Parliament when it reconvened October 8 was its approval of the proposal to erect a monument to Franklin D. Roosevelt. The monument, which will cost around $200,000 will be erected in Grosvenor Square. The cost will be paid for through individual contributions.

Arthur Sewell, oldest living graduate of Oxford University and oldest living clergyman of the Church of England, celebrated his 105th birthday last October 21.

Dr. Ching Jun Lin, President of Fukien Christian University, Foochow, China, is in this country studying philosophy and ethics at Union Theological Seminary in New York.

Award: The first annual Franklin D. Roosevelt Memorial Brotherhood Award was presented to Mrs. Eleanor Roosevelt by the Interdenominational Meeting of Greater New York, a Negro clergy group.

Ch. Robert D. Workman, former Chief of Chaplains, USN, presents $1,500 check to Dr. A. R. Bird, treasurer of General Commission. Check represents contribution to the Commission by the Order of Eastern Star, State of New York of which Mrs. Annie M. Pond is Grand Secretary. The contribution was made possible through the cooperation of Ch. J. L. Goldberg.

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(RIGHT) *Dr. Wm. Barrow Pugh receives from Rear Admiral Edwin D. Foster a Certificate of Appreciation from the U.S. Navy, while Capt. M. Petzoldt assists. Dr. Pugh was awarded the citation for his tours of world battlefronts during 1943 and 1945. He is the Stated Clerk of the General Assembly of the Presbyterian Church in the U.S.A.*

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The American Lutheran Church has allocated $35,000 to aid war veterans desiring to enter the ministry and to further the work of chaplains.

President Harry S. Truman, in endorsing laymen's Sunday, said, "There are no domestic or international problems that would not yield to a religious solution if men and nations would accept for their guidance the plain teaching of the Sermon on the Mount."

Patriarch Alexei has confirmed reports that the Russian Orthodox Church is considering plans to join the World Council of Churches. It is further reported that the Moscow Patriarchate is at present studying the problem of the ecumenical movement.

A service of **Christian Witness and Intercession** was held on the occasion of the meeting of the United Nations Assembly on November 10th at Riverside Church in New York City. The service was sponsored by the Protestant Council of New York City, the Federal Council of Churches and the American Section, World Council of Churches. All UN delegates were guest participants. Some of the outstanding church leaders who took part in the service were Dr. Joseph Sizoo, chairman of the United National Committee of the Protestant Council; John Foster Dulles, chairman of the Commission on a Just and Durable Peace of the Federal Council of Churches; Dr. Douglas Horton, chairman of the American Committee for the World Council of Churches; and Dr. Harry Emerson Fosdick, pastor emeritus of Riverside Church.

In preparation for the evangelistic phase of the **United Crusade for Christ,** November 17-23, more than 400 Protestant pastors of Greater Los Angeles preached on the same subjects for the four Sundays leading up to this event. The themes for the four Sundays were: "I Believe in Jesus Christ, God's Only Son, Our Lord"; "I Believe in the Holy Spirit"; "I Believe in the Holy Christian Church"; and "I Believe in the Forgiveness of Sins."

King's order: The second stanza of "God Save the King" has been eliminated. The national anthem of England was changed officially at a service of intercession for the United Nations held recently at St. Paul's Cathedral, London. The new second stanza prays for world brotherhood.

The Church of Scotland has received an anonymous gift of 200,000 pounds ($800,000).

Regulation of employment practices: It is frequently remarked, when controversial federal legislation if proposed, that we have 48 states which can serve as social laboratories and develop methods which, when tested, can become the basis of federal proposals. The State of New York has now conducted a brief experiment in an area which has been vigorously discussed in national terms—the regulation of employment practices.

The Association Press, publication department of the National Council of the Y.M.C.A., has published a careful statement summing up and interpreting New York's experience. Many pages are given to fair interpretations of the views of those who opposed the law, or who are not con-

vinced it is wise or practical. The pamphlet gives all concerned a "look at the record" to date.

Five persons served as editors. They came from different racial, religious and occupational backgrounds. One is a Roman Catholic educator. One is a Jew. One is a well-known employer. These five gave the report their unanimous approval.

The law does not apply to employers who are non-profit social, fraternal, charitable, educational or religious associations. The law does apply to labor organizations as well as to employers.

The State Commission Against Discrimination, which administers the fair employment law, has offices at 124 East 28th Street, New York, New York.

The first national organization of **Protestant hospital chaplains** was formed in Philadelphia on September 27 as a part of the Twenty-Fifth Annual Meeting of the American Protestant Hospital Association. The purpose of the new Chaplains' Association is to provide a professional fellowship for Protestant ministers who give at least a major portion of their time to ministry in civilian hospitals—Protestant hospitals, mental hospitals, veterans hospitals, city general hospitals, and all other types of hospitals. Inquiries concerning membership should be addressed to The Reverend Leicester R. Potter, Jr., Massachusetts Memorial Hospital, Boston, Massachusetts.

A recent survey of church attendance in the state of New Jersey has revealed that it has reached a new peak. Spiritual guidance offered by Army and Navy chaplains is largely credited by clergymen for the increase.

The old, unused prison ward of the Staten Island Area Station Army Hospital has been converted into an interdenominational chapel through money and labor contributed by patients, staff members and civilian workers. Protestant, Catholic and Jewish altars have been set up in the chapel and services by all three faiths will be held on Sunday. Adjoining the chapel are a sacristy, a Catholic confessional, lounges and reading rooms.

The 171st birthday of the United States Marine Corps was observed in all churches on Sunday November 10 with prayers of thanksgiving for these "171 years of unselfish service to the nation."

One of the features of "Country Week," an annual patriotic observance in Brazil, is the lighting of a symbolic fire or torch of liberty and sending it cross-country by a runner, from whom communities and groups light their torches. This year the torch was first lighted at the tomb of Franklin D. Roosevelt and was flown to Brazil. After what is said to be the longest cross-country run in history, the runner reached Porto Alegre September 1. For the first time, the fire was brought to Trinity Church, where one of the vestrymen, Senhor Velasco, lit his torch from the runner and carried it into the choir, accompanied by the vestry and clergy while the organ played the national anthem.

A news item from *The Lutheran*, October 16 issue, states: In Richmond, Va., they can stop talking about what

the Church should do for the returning veteran. The question now is how much can the veteran do for the Church?

"We came back to our home church and took our time looking things over. They did not look too good," says Charles K. Woltz, former commander of an antiaircraft company. That's the impression which led him to organize a three-week every home visitation, conducted by 50 World War II veterans in First Lutheran Church, Richmond, Va.

Twenty-five two man teams visited 25 homes each by October 4. Every man wore an armband in the Lutheran colors of orange and black, on which was printed "G.I. Lutheran Team."

According to Sunday school superintendent Eugene Luck, attendance rose more than 50 per cent in August and September.

Say the GIs: "It looks like there's a lot of fighting still to be done. We hope we started something, and that other veterans will go and do likewise."

Occupation Importance Stressed

IN speaking to a USO Group Meeting at the Central Y.M.C.A., Washington, D. C., recently, Major-General Walter K. Wilson pointed out:

One of our tasks is to convince the draftee in the service that his job is essential now. Naturally a man is not going to feel happy about being taken away from his home when the war is apparently over. A few days ago I chanced to pick up a soldier; as we were riding along I asked him, "Do you like the service?"

He replied, "No, sir."

I then said to him, "How long have you been in the service?"

"Four months," he replied.

The man went on to relate that following Pearl Harbor he tried to enlist in the Army but was refused for medical reasons. Then he tried in turn the Marine Corps and the Navy but was refused by all services for physical reasons. The years went on and he finally married and now has a child. Eventually after V-E and V-J Day he was drafted. Obviously it is difficult under these circumstances to convince men of the importance of their task.

Then there is the volunteer—many of these return to the service because the conditions at home were so bad that they had rather come back and *rough* it in the service.

It is not always easy to help men realize how important the job of occupation is, particularly under these conditions. Yet one thing must be kept in mind and that is the tremendous price which was paid to bring America to this point. The occupation soldier, if he does his job well, can be one of the finest missionaries America has. Good will and peace with other nations will undoubtedly be greatly affected by the manner in which the occupation troops do their job.

When the shooting stopped, the war was only half finished and we had won this part of the war. Winning the peace is now our most important task.

PERSONALS

APLAIN HAROLD G. ELSAM has been nted the Army Commendation on for meritorious service by lains Luther D. Miller, Chief of y Chaplains.

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APLAIN ALFRED C. OLIVER, "the lain of Bataan," recalls how en- ising American Army signal men ht in the Bataan trap devised a eshift radio receiving set and in- ed it within the confines of a GI en. In this way the survivors of Death March" were able to keep with the war. The parts for the were stolen from the Japanese. was built into the canteen right r the Japs' noses and they never wise." said Chaplain Oliver.

While CHAPLAIN THOMAS POWELL WARFIELD was serving his country with the Army Air Forces, his wife took over the congregation. Her sermons and services were broadcast from St. Albans, Vermont, Although Mrs. Warfield has never been ordained, she "makes a good preacher."

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Former CHAPLAIN FREDERIC E. REYNARD is now at Denison University, Granville, Ohio, as the Director of Community Service, part of that college's Christian Emphasis Program. He is also Head Resident of the freshmen dormitory and counselor for twenty some students.

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CHAPLAIN ROBERT J. WHITE, USNR, the newly elected president of the Chaplains Association of the Army and Navy, is said to be the only chaplain in American history to be named a Commodore in the Navy.

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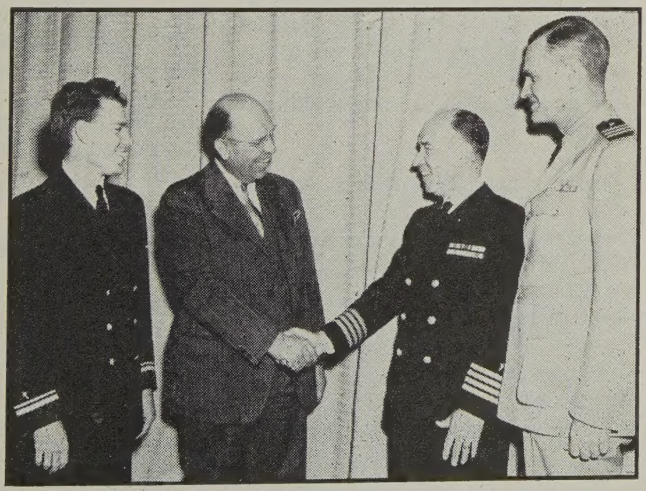
SMCL Rally, Lakes, Ill. e Tourneau uest speak- hown with re (left to , Chaplains H. Willets, n H. Brooks r Chaplain) drick Smith



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AT YOUR SERVICE

● *Materials and services available to chaplains*

"*QUIET TRIUMPH*," a fifteen-minute film feature of Veterans Administration Chaplaincy Service was released on October 15, 1946, by the Veteran Administration. It is described as a compelling and fascinating story of the Veterans Administration chaplains' valiant service to men confined in Veterans Hospitals and Homes.

This film can be borrowed free of charge from Veterans Administration District Offices. For further information contact the Chief of Chaplaincy Service of your nearest Veterans Administration Branch or the Chief of Chaplaincy Service, Veterans Administration, Washington 25, D. C.

AS AN INTRODUCTION to the work of the great fact finding organization Public Affairs Committee, Inc., the Commission will send to chaplains, on request, a copy of the recent pamphlet "Towards Mental Health" which we think should be read by everyone who is called upon to counsel with individuals.

THE LITERATURE DIVISION of the Army and Navy Department of the Y.M.C.A., 347 Madison Avenue, New York 17, New York, makes available to Army and Navy chaplains a variety of literature, without cost, dealing with religious and devotional subjects, personal problems, and current public affairs. This material is for free distribution to members of the armed forces and veterans.

Pamphlets on counseling are available in limited quantities for r ence and resource material.

Order blanks or sets of sample be sent on request.

THE FOLLOWING items are ava to chaplains with Occupational Tr 500 envelopes and 1,000 shee Scripture text stationery with c of insigne of any branch of Armed Services; also up to 300 S ture text pencils to each cha and whatever quantity can be of beautifully illustrated Gosp denominational tracts and boo including a supply in Germa prisoner-of-war camps. These also available in French, Sp Japanese and in many other lang This offer is free to chaplain servicemen.

Address requests to John Fer 8998 North Martindale Ave., Det Mich.

BOUND VOLUMES of THE CH containing 12 issues—January, through December, 1946—wil ready early in January at $2.7 copy. It is suggested that you your order now as our supply over-subscribed last year. Send or money order to: General Co sion on Army and Navy Cha 1137 Woodward Bldg., Washing D. C.

CHAPLAINS may also order volumes of the 1946 LINK for s men or themselves by sending orders for $2.75 per copy to: *G Commission on Army and Navy lains, 1137 Woodward Bldg., Wa ton 5, D. C.* As in previous yea binding will be red fabricoid wit imprint. (The SMCL is cont under the direction of the G Commission.)

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